THE

Archbiſhop of *CAMBRAY*'s

DISSERTATION

ON

PURE LOVE.

WITH

An Account of the Life and Writings of the Lady, for whoſe Sake the Archbiſhop was baniſh'd from Court. And the grievous Perſecutions ſhe ſuffer'd in *France* for her Religion.

ALSO

Two LETTERS in *French* and *Engliſh*, written by one of the Lady's Maids, during her Confinement in the Caſtle of *Vincennes*, where ſhe was a Priſoner Eight Years: One of the Letters was writ with a Bit of Stick inſtead of a Pen, and Soot inſtead of Ink, to her Brother; the Other to a Clergyman.

Together with an

APOLOGETIC PREFACE,

Containing divers LETTERS of the Archbiſhop of *Cambray*, to the Duke of *Burgundy*, the preſent *French* King's Father, and other Perſons of Diſtinction.

ALSO

Divers LETTERS of the Lady to Perſons of QUALITY, relating to her Religious Principles.

God *is no Reſpecter of Perſons*; *but in* every Nation, *he that feareth Him, and worketh Righteouſneſs, is accepted with Him.* Acts x. 34, 35.

Creatura nova *Chriſtianorum* differt ab omnibus hominibus hujus mundi per mentis renovationem, tranquillitatem cogitationum, dilectionem Domini, et Amorem Cœleſtem. *Marcarii* Homilia v.

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JOHN MURRAY jun

AN

APOLOGETIC PREFACE.

BESIDES the Archbiſhop of *Cambray*'s Diſſertation on PURE LOVE, and what elſe is mention'd in the Title Page, we have given his Meditation on the Inward Operation of God's Spirit, which was inſerted in the *Whitehall* Evening Poſt, *Feb.* 19. 1733-4. 'Tis an Illuſtration of ſeveral ſublime and ſpiritual Paſſages in the BIBLE, and contains the Quinteſſence of the *Pythagorean* and *Socratic* Philoſophy, as well as the Sum and Subſtance of Divinity.

In that Meditation the Author has very feelingly expreſſed his own Senſe and Experience of God's Operation in his Soul, and wiſhes he had a Voice capable and ſtrong enough to reprove the whole World for their Blindneſs, and to declare with Authority what God *really* is; yet we are apprehenſive, Objections of two Kinds will be rais'd againſt the Neceſſity of any *Inward* Operation, or Manifeſtation of God.

1*ſt*. By thoſe who look upon the *Holy Scriptures* as a complete and perfect RULE of Faith and Manners.

2*dly*. By thoſe who look upon *Reaſon*, in every Man, to be a ſufficient GUIDE if truly follow'd and obey'd.

To the Objections of the *Firſt*, we ſhall anſwer in the Words of the Archbiſhop himſelf, who has exactly ſtated and defin'd what the inward Operations of God's Spirit are, from *Scripture*; and fully anſwer'd the Objections of thoſe who think the Light of *Scripture* ſufficient, without the inward Teaching and Manifeſtation of God.

* ‘ By *Scripture* 'tis certain that the Spirit of ‘ God † dwells in us; that it acts there; that it ‘ prays there continually; that it groans there; ‘ that it deſires there; that it aſketh for us, what ‘ we know not to aſk for ourſelves; that it excites ‘ us, animates us, ſpeaks to us in *Silence*, ſuggeſts ‘ all Truth to us, and unites us ſo to itſelf, that ‘ we become ‖ *One Spirit with God*. This is what ‘ *Scripture* teaches us. This is what the Doctors ‘ or Teachers, who are fartheſt off from the *inward Life*, cannot but acknowledge: And yet ‘ notwithſtanding theſe poſitive Principles, we ‘ always ſee, by their Practice, that they ſuppoſe ‘ the

* *Oeuvres Spirituelles*, Tom. 1.
† *Rom.* viii. ‖ 1 *Cor.* vi. 17.

‘ the outward written Law, or at moſt a Light ‘ drawn from *Scripture* and *Reaſoning*, to be ‘ what enlightens us inwardly, and that 'tis our ‘ *Reaſon* afterwards which acts of itſelf by that ‘ Inſtruction. Theſe Men ſet not enough by the ‘ *inward* Teacher, the HOLY SPIRIT, who does ‘ all in us. He is the Soul of our Soul. We ‘ cannot frame a Thought, or create a Deſire, ‘ but through Him. Alas, how great then is ‘ our Blindneſs! We make account as if we ‘ were by ourſelves in this *inward* Sanctuary, ‘ but on the contrary, God is there more nearly ‘ and intimately than we ourſelves are.

‘ Perhaps you will ſay to me, *What then are ‘ we inſpir'd?* Yes without doubt; but not as ‘ the Prophets and Apoſtles. Without the ‘ actual Inſpiration of the Spirit of Grace, we can ‘ neither *do*, *will*, nor *believe* any Good. We ‘ are therefore always *inſpir'd*; but we ſtifle this ‘ Inſpiration continually. God ceaſes not to ‘ ſpeak, but the Noiſe and Hurry of Things with- ‘ out, and our Paſſions within, deafen, and hin- ‘ der us from hearing Him. We muſt ſilence ‘ every Creature and ourſelves too, to hear in a ‘ profound Stilneſs of the Soul, the inexpreſſible ‘ Voice of CHRIST, the Bridegroom of our Souls. ‘ We muſt liſten diligently, for 'tis a very ſtill ‘ and ſoft Voice, which is not to be heard, but ‘ by ſuch as hearken to nothing elſe. O how ſel- ‘ dom it is the Soul is *ſilent* enough to let God ‘ ſpeak! The leaſt Whiſper of our vain Deſires, or ‘ of Self-love, attentive to itſelf, confounds all

‘ the Words of the Spirit of God. We hear plain
‘ enough that He ſpeaks, and that He aſks for
‘ ſomething; but we don't perceive what it is, and
‘ very often we are contented, not to underſtand
‘ it. The leaſt Reſerve, the leaſt Regard for ſelf,
‘ the leaſt Fear of underſtanding too plainly, that
‘ God aſks for more than we care to give Him,
‘ diſturbs this *inward Voice*. Shall we wonder
‘ then if ſo many, even pious Perſons, but full of
‘ amuſing things, vain Deſires, worldly Wiſdom,
‘ and confidence in their own Virtues, cannot hear
‘ it, but take this *inward* Voice to be a *Chimera*
‘ of Fanaticks? Alas what do they mean by ſuch
‘ ſcornful Language? To what purpoſe would the
‘ outward Expreſſions of *Teachers* be, and even of
‘ the *Scriptures* themſelves, if it were not for the
‘ inward Voice of the Holy Spirit, which gives
‘ the other all its Efficacy. The outward Words
‘ of the Goſpel itſelf, without this living efficaci-
‘ ous *Word within* would be but an empty Sound.
‘ * 'Tis *the Letter that killeth, but the Spirit giv-*
‘ *eth Life*. O Eternal and All-powerful Word of
‘ the Father, 'tis Thou who ſpeakeſt in the very
‘ Bottom of Souls. The Words which proceeded
‘ out of the Mouth of our SAVIOUR when upon
‘ Earth, had not been productive of ſo much Vir-
‘ tue, and ſo great Fruits, but becauſe they were
‘ animated by this Word of Life which is the
‘ WORD Himſelf. This made *Peter* ſay, † *Lord,*
‘ *to whom ſhall we go? Thou haſt the Words of*
‘ *Eternal Life*. Therefore 'tis not the exterior
‘ Law,

* 2 *Cor.* iii. 16. † *John* vi. 69.

‘ Law, or Rule of the Goſpel, which God
‘ lets us ſee by the Light of *Reaſon* and *Scrip-*
‘ *ture*; 'tis His Spirit that ſpeaks, that touches
‘ us, that operates in us, and that animates
‘ us, ſo that 'tis the Spirit * that *worketh in us,*
‘ *both to will and to do what is good*, as 'tis our
‘ Soul that animates our Body, and regulates its
‘ Motions.

‘ 'Tis certain therefore, that we are inſpir'd
‘ continually, and that we live not the *Life* of
‘ Grace, but in proportion as we partake of this
‘ inward Inſpiration.

‘ Theſe Poſitions and Principles being laid, it
‘ muſt be acknowledg'd, that God ſpeaks conti-
‘ nually in us. He ſpeaks even in harden'd and im-
‘ penitent Sinners; but they being ſtun'd, as it
‘ were, by the Noiſe of the World and their Paſſi-
‘ ons, cannot hear His Voice, 'tis to them a Tale,
‘ or a Fiction. He ſpeaks alſo in converted and
‘ penitent Sinners: They feel a Remorſe of Con-
‘ ſcience, and that Remorſe is the *Voice* of God,
‘ which reproaches them inwardly for their Sins.
‘ When theſe Sinners are effectually reach'd and
‘ ſmitten, they find no Difficulty in underſtand-
‘ ing this *ſecret Voice*, for 'tis that which ſmites
‘ them ſo ſharply. 'Tis in them † the *Two*
‘ *Edged Sword*, St. *Paul* ſpeaks of, which *di-*
‘ *vides* aſunder *Soul and Spirit*. God makes
‘ Himſelf to be felt, taſted and obey'd: They

 ‘ hear

* *Phillip.* ii. 13. † *Heb.* iv. 12.

‘ hear this ſoft Voice, which gently ſmites them
‘ in the very Secrets of their Heart, and the
‘ Heart is tender'd and broken: And that is true
‘ Contrition.

‘ God ſpeaks alſo in enlighten'd and learned
‘ Perſons, whoſe Lives are to Appearance exact
‘ and regular, and in all Reſpects adorn'd with
‘ Virtue: But commonly theſe Perſons being full
‘ of themſelves, hearken too much to themſelves
‘ to hear God. They reaſon upon every Thing,
‘ they do all by Rules, and Principles of human
‘ Wiſdom and Prudence, which would be much
‘ better done through *Simplicity*, and a *Docility*
‘ to the Teachings of God's Spirit. Such as
‘ theſe appear ſometimes to have more Goodneſs
‘ than others, and they have it in a good Degree,
‘ but then 'tis a mixt Goodneſs. They are great,
‘ and big in themſelves, and value themſelves
‘ in proportion to their Capacity and Reaſon:
‘ They are always ſway'd by their own Coun-
‘ ſel, and mighty ſtrong in their own Eyes
‘ and Opinion. O my God, *I thank Thee*, with
‘ Jeſus Chriſt, *that Thou hideſt Thy* Secrets
‘ *from theſe Wiſe and Prudent, but revealeſt*
‘ *them with Pleaſure to weak and humble Souls!*
‘ 'Tis only *Children* Thou art familiar with.
‘ Thou behaveſt toward others in their own
‘ Way. They will have Knowledge and ſplen-
‘ did Virtues. Thou giveſt them ſhining Parts,
‘ and makes 'em a ſort of Heroes. But this is
‘ not the beſt Portion. There is ſomething
‘ more hidden for Thy dear Children. They
‘ lean

‘ lean, as *John* the beloved Diſciple did, upon
‘ Thy Boſom. As for theſe great Ones who
‘ care not to ſtoop, and become little, thou letteſt
‘ them remain in their Greatneſs. They ſhall
‘ never have Thy *Careſſes* and ſweet *Familiarity:*
‘ We muſt become as little Children dandled
‘ upon the Knee, to deſerve and merit it.

‘ I have often remark'd, that Perſons of ſmall
‘ natural Parts and Underſtanding, when they
‘ begin to be made ſenſible of their Sins, and
‘ lively touch'd with the Love of God, are more
‘ diſpos'd to hear this *inward* Language of the
‘ Spirit, than ſome enlighten'd and learned
‘ Perſons, grown old in their own Wiſdom.
‘ God who continually ſtrives to communicate
‘ Himſelf, knows not how to ſet a Step in theſe
‘ Souls, full of themſelves, and ſo long nouriſh'd
‘ with their Wiſdom and Virtues: But he con-
‘ verſes familiarly with the *Simple*, as the Scrip-
‘ tures ſay.

‘ But where be theſe *ſimple* Ones? I ſee none
‘ of them. God ſees them, and 'tis in them He
‘ loves to dwell. * *My Father and I*, ſays
‘ Jesus Christ, *We will come unto them, and*
‘ *make our Abode with them.* O how does a Soul
‘ given up entirely to the Spirit of God, eſteeming
‘ itſelf as *nothing*, and directed wholly by Pure
‘ Love, which is the moſt perfect Guide; I
‘ ſay, how does that Soul taſte of the Love and
‘ Goodneſs of God, which the Wiſe of this
‘ World

* *John* xiv. 23.

‘ World can neither experience nor com-
‘ prehend! I my ſelf have been *Wiſe*, I may
‘ venture to ſay, as well as others; but then
‘ imagining that I ſaw every Thing, I ſaw
‘ nothing. I went groaping by a Chain of
‘ Reaſons, but the Light ſhone not in my Dark-
‘ neſs. I ſatisfy'd my ſelf with Reaſoning. But
‘ alas, when once we come to ſilence every
‘ thing in us to *hear* God, we know all Things,
‘ without knowing any Thing; and we plainly
‘ ſee, that we were ignorant before of thoſe
‘ Things, which we thought we underſtood.
‘ All that we had poſſeſs'd, vaniſhes, and we
‘ take no Thought about it: Nothing then be-
‘ longs to us: All is loſt, and *ourſelves* too.
‘ There is ſomething that ſays in the Secret of the
‘ Heart, as the Spouſe in the *Canticles*. Let
‘ me hear Thy Voice, let it reſound to my Ears,
‘ for thy Voice is ſweet. It makes my very
‘ Bowels leap with Joy; O ſpeak my Love,
‘ and let none dare to ſpeak but Thee. Be ſilent
‘ O my Soul, and ſpeak O my Love. Then
‘ it is we know all Things, without knowing any
‘ Thing. Not that we have the Preſumption to
‘ believe that we poſſeſs in ourſelves all Truth
‘ and Knowledge. No, no, quite the contray,
‘ we then *feel* that we of ourſelves *ſee* nothing,
‘ that we can do nothing, and are nothing:
‘ We *feel* it, I ſay, and are raviſh'd at the Senſe
‘ of it.

‘ But in this entire Reſignation of all without
‘ Reſerve, we find from time to time, in the
‘ Immenſity

‘ Immenſity of God, all that we ſtand in need
‘ of, in the Courſe of His Providence. 'Tis
‘ there we find the *daily Bread* of Truth, as
‘ well as every thing elſe, without making Pro-
‘ viſion. 'Tis there the * *Unction teaches us all*
‘ *Truth*, by taking from us all our own Wiſdom,
‘ our own Glory, our own Intereſt, our own
‘ Wills; and makes us contented with a Sight
‘ of our own Frailty, and willing to be under
‘ every Creature; ready to give place to the mean-
‘ eſt Worm upon Earth; ready to confeſs our
‘ Tranſgreſſions before all Men, fearing neither
‘ the Shame or Puniſhment ſo much as wilful
‘ Diſobedience. In this State, I ſay, the SPIRIT
‘ *teaches us all Truth*; for all Truth is eminently
‘ comprized in this Sacrifice of Love, in which
‘ the Soul ſtrips itſelf of all, to give all to God.
‘ This is the *Manna* which has the *Taſte* of all
‘ Meats, without having the Taſte of any par-
‘ ticular Meat.’

If theſe Arguments, drawn from a ſenſible Experience and Feeling of God's Operation in the Soul, convince not the Reader, and if he be not, one of thoſe *who † think to have eternal Life by the Scriptures, yet will not come to* CHRIST *that thay may have Life:* He would do well to examine and ſee if he is not in the State the Author himſelf once was, *ſeeking for God without, and never thinking of finding Him within:* ‖ ‘ I try'd,
‘ *ſays he*, by collecting together in my Mind all
‘ the

* *John* ii. 20. † *John* v. 39.
‖ *See his Meditation of God's Operation in the Soul.*

‘ the wonderful Works of Nature, to frame an
‘ Idea of Thy Grandeur. I ſought Thee among
‘ Thy Creatures, and did not think of finding
‘ Thee in my own Heart, where Thou art never
‘ abſent. No, there is no need, O my God! * *To*
‘ *deſcend into the Deep, nor to go over the Sea*, as
‘ ſay the Scriptures, † *nor to aſcend in Heaven*,
‘ to find thee, for Thou art nearer to us, than
‘ we are to ourſelves.’

As a farther Confirmation of the Truth of theſe Argurments, and that God ſpeaks *inwardly* to Man, as well as outwardly by the Scriptures, let us hear another experimental Writer of univerſal Credit and Eſteem: *Thomas à Kempis*, in his third Book, introduces CHRIST, the ‖ *Power and Wiſdom of God*, ſpeaking in this manner;

‘ SON, hear my Words, Words of greateſt
‘ Sweetneſs, excelling all the Knowledge of the
‘ Philoſophers and *Wiſe Men* of the World. My
‘ Words are *Spirit* and *Life*, not to be weighed
‘ by the *Underſtanding* of Man. They are to be
‘ heard with *Silence*, and to be received with all
‘ Humility, and great Affection. I have taught
‘ the Prophets from the Beginning, and *ceaſe* not
‘ in *theſe Days* to ſpeak to *every* one; but many
‘ are harden’d and deaf to my SPEECH.

‘ Bleſſed is the Soul that heareth the LORD
‘ ſpeaking in her, and receiveth from His
‘ Mouth

* *Deut.* xi. 30. † *Rom.* x. 6. ‖ 1 *Cor.* i. 24.

‘ Mouth the Word of *Comfort*. Bleſſed are
‘ thoſe Ears that receive the *Whiſpers* of the
‘ DIVINE VOICE, and liſten not to the Whiſ-
‘ pering of the World. Bleſſed are thoſe Ears
‘ that hearken not to the *Voice* which ſoundeth
‘ *outwardly*, but unto the TRUTH, which
‘ Teacheth *inwardly*. Bleſſed are the Eyes
‘ which are ſhut to *outward Things*, but open
‘ to thoſe that are *internal*. Bleſſed are they
‘ that penetrate *inward Things*, and endeavour
‘ to prepare themſelves more and more by daily
‘ Exerciſe, to the attaining of *heavenly Secrets*.
‘ Bleſſed are they that delight to be at leiſure for
‘ GOD, and rid themſelves of all Worldly Impe-
‘ diments.

‘ Conſider theſe Things, my *Soul*, and ſhut
‘ up the Door of thy ſenſual Deſires, that thou
‘ mayſt *hear* what thy LORD GOD *ſpeaketh in*
‘ *thee*. The Children of *Iſrael* ſaid unto *Moſes*,
‘ * *ſpeak thou with us and we will hear: But*
‘ *let not God ſpeak with us, leſt we die*. Not ſo
‘ LORD, not ſo, I beſeech Thee: But rather
‘ with the Prophet † *Samuel*, I humbly and
‘ earneſtly intreat, *ſpeak* LORD, *for thy Servant*
‘ *heareth*. Let not *Moſes* ſpeak unto me, nor
‘ any of the Prophets; but do thou rather ſpeak
‘ O LORD GOD, the Inſpirer and Enlightner of
‘ all the Prophets; for Thou *alone* without them
‘ canſt *perfectly* inſtruct me; but they without
‘ Thee can *profit* nothing. They indeed may
‘ ſound

* *Exod.* xx. 19. † 1 *Sam.* iii. 9.

'found forth Words, but they cannot give Spi-
'rit. They ſpeak well, but if Thou be *ſilent*,
'they inflame not the Heart. They teach the
'*Letter*, but Thou openeſt the Senſe. They
'bring forth *Myſteries*, but thou *unlockeſt* the
'Meaning of them. They declare Thy *Com-*
'*mandments*, but Thou helpeſt to *fulfil them*.
'They ſhew the *Way*, but Thou giveſt *Strength*
'*to walk in it*. They act only outwardly upon
'us, but Thou inſtructeſt and enlightneſt the
'Heart. They water but Thou giveſt the
'*Increaſe*. They ſtrike the Ear with *Words*,
'but Thou giveſt Underſtanding to the *Hearing*.
'Let not therefore *Moſes* ſpeak unto me, but
'Thou, my LORD GOD, *the everlaſting Truth*,
'leſt I die, and prove *unfruitful*; if I be warned
'*outwardly* only, and not inflamed *within*.'

Now, to Anſwer the Objections of thoſe who look upon *Reaſon* in every Man to be a ſufficient *Guide* if truly follow'd and obey'd. But, *firſt*, we would know what they mean by *Reaſon*? Is it ſomething in Man, that at all Times, and in all Places directs to Good, and averts from Evil? Does it ſpeak the ſame Thing * at *Rome*, as

* *See what* Lactantius, de vero Cultu, *Lib.* 6. *ſays of a Paſſage quoted from a Book of* Cicero's, *beginning thus*, Eſt quidem vera lex, recta Ratio, naturæ congruens, diffuſa in omnis, conſtans, ſempiterna; quæ vocet ad officium, jubendo; vetando, à fraude deterreat. ——— Nec erit alia Lex *Romæ*, alia *Athenis*; alia nunc alia poſthac; ſed & omnes gentes, & omni tempore una Lex.

as at *Athens*; in *China*, as in *America*? Does it never fail to dictate what is *right*, *juſt and fit*; *and to advertiſe Mankind of Evil*? Does it *lead in the Way of Righteouſneſs*, *in the Midſt of the Paths of Judgment*? If that in Man which does all this, is what they mean by *Reaſon*, then 'tis very clear and evident, that *Reaſon* in every Man, is what *Moſes* meant by the WORD nigh in the Mouth, and in the Heart, *Deut.* xxx. 11. *This Commandment which I command thee this Day, it is not hidden from thee, neither is it far off. It is not in Heaven, that thou ſhouldſt ſay, Who ſhall go up for us to Heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the Sea, that thou ſhouldſt ſay, Who ſhall go over the Sea for us, and bring it unto us, that we may hear it, and do it? But the* WORD *is very nigh unto thee, in thy Mouth, and in thine Heart, that thou mayſt do it.* This is alſo expounded by the Apoſtle *Paul*, in his Epiſtle to the *Romans*, Chap. x. 6. to be the WORD of Faith, which he and others preached.

'Tis that by which * *the Mouth of the Righteous ſpeaketh Wiſdom: and his Tongue talketh of Judgment. The Law of his God is in his Heart, none of his Steps ſhall ſlide.* 'Tis that † *wherewith a young Man*, addicted to Luſts and ſenſual Delights, *may cleanſe his Way by taking heed thereto. Thy* WORD, ſays the *Pſalmiſt*, *have I hid in mine Heart, that I might*

* *Pſal.* xxxvii. 30, 31.
† *Pſal.* cxix. 9. 11. 105.

might not ſin againſt thee. Again, *Thy* WORD *is a Lamp unto my Feet; and a* LIGHT *unto my Path.*

'Tis what *Solomon* moſt emphatically calls the CANDLE of the Lord: *The Spirit of a Man is the* * *Candle of the Lord, ſearching all the inward Parts of the Belly.* 'Tis alſo WISDOM, *by which* † *Kings reign and Princes decree Juſtice.*

And, according to HOMER, one of the ancienteſt *Greek* Poets and Writers, 'tis *Hermes* or *Mercury* whom *Jupiter* ſends to warn Mankind: 'That is, ſays an ingenious || Expoſiter of *Homer*, 'the LIGHT of Nature which Heaven implants 'in the Breaſt of every Man: And which, as '*Cicero* ſays, is not only more ancient than the 'World, but *Co-eval* with the Maſter of the 'World Himſelf. There was, *ſays he*, from the 'Beginning ſuch a Thing as *Reaſon*, a direct 'Emanation from *Nature itſelf*, which prompted to Good, and averted from Evil. A *Reaſon* 'which did not then become a Law, when it 'was firſt reduced to Writing, but was ſo from 'the Moment it exiſted, and it exiſted from *ever*, 'of

* *Prov.* xx. 27. *The Original* Hebrew *Word, which is here tranſlated* Candle, *properly ſignifies a* LIGHT, *or* LAMP, *and in the Septuagint Tranſlation 'tis* φως, LIGHT, *the eſſential Characteriſtick of* GOD *and* CHRIST.

† *Prov.* viii. 15.

|| *See* Alexander Pope's *Verſion and Notes at the Beginning almoſt of* Homer's Odyſſey.

'of an equal Date with the *divine Intelligence.* 'It is the *true* and *primordial* LAW, proper to 'command and to forbid, it is the REASON of 'the great *Jupiter.*'

If this which *Cicero*, a very great Stateſman and Philoſopher, who liv'd about forty Years before the Coming of CHRIST, calls the LIGHT of Nature, which HEAVEN implants in every Man: We ſay, if this LAW of equal Date with the DIVINE INTELLIGENCE, be the Thing which the Objectors to the inward Operation and Manifeſtation of God, ſay is a *ſufficient* Guide, *if follow'd and obey'd*, then 'tis plain they cannot mean any fallible, wavering and uncertain Thing, as Man's own *Reaſoning* too commonly is, but that eternal, conſtant and immutable REASON, which *Cicero* moſt aptly calls the *true and primordial Law*; *the Reaſon of the great* Jupiter.

Now, this is no other than the VOICE or Manifeſtation of God in Man: This is the WORD which the Prophet *Iſaiah* directed the *Jews* to, * *Thine Ears*, ſays the Prophet, *ſhall hear a* WORD *behind thee ſaying, This is the Way, walk ye in it, when ye turn to the Right and when ye turn to the Left.*

 This

* Iſa. xxx. 21. *Dr.* Lowth *tells us in his Comment upon this Verſe, that by the* WORD, *is meant* God's GRACE. *His* "*Grace will ſupply the Place of a* Tutor, "*or* Monitor, *it will be at your Elbow as it were, giving* "*you Directions and correcting you when you do amiſs.*" *And*

This is what the Author of the Book of JOB calls the *Inſpiration* of the Almighty, *Job* xxxii. 8. *There is a Spirit in Man, and the Inſpiration of the Almighty giveth them Underſtanding.* 'Tis alſo the *Word, which* the Evangeliſt *John* ſays, *was in the Beginning with God. All Things were made by Him; and without Him was not any Thing made that was made. In Him was Life, and the* LIFE *was the* LIGHT *of Men, and the* LIGHT *ſhineth in Darkneſs, and the Darkneſs comprehended it not.* This then is CHRIST the Power and WISDOM of God.

* 'JESUS CHRIST, ſays the Archbiſhop of 'Cambray, *is the Light of every Man that cometh 'into the World.* For as there is but one Sun 'that illuminates all Bodies in the Univerſe, ſo 'there is but one Light that lighteth *ſavingly* all 'Minds.

'This Light is Chriſt Jeſus the eternal Word of 'the Father. He is come to ſhine in the Midſt 'of us, and we are not enlighten'd but as we par-'take

And ſome of the beſt Expoſitors tell us, the Prophet *pointed here at* CHRIST, *who was to be the Guide and Teacher of God's People to the End of the World: And the ancient* Latin *Tranſlation, call'd the* Vulgate, *takes the Word* Teachers *in the foregoing Verſe in the ſingular Number, and ſays,* Et non faciet avolare à te ultrà Doctorem tuum & erunt oculi tui videntes Præceptorem tuum: *And thy* TEACHER *ſhall no more be removed into a Corner, but thine Eyes ſhall ſee thy* TEACHER.

* *John* i. 9.

'take of His Light. Every other Light is falſe, 'deceivable, and not a true Light.

'O how exceeding blind theſe are all who 'think themſelves wiſe, and are not ſo by the 'Wiſdom of CHRIST! They walk in Darkneſs, 'and catch at Shadows. They feel themſelves 'not happy, and yet hope to be made ſo, by the 'very Things which make them unhappy and 'miſerable.

'What they have not, grieves them; and what 'they have, does not ſatisfy or content them. 'Their Sorrows and Pains are real, but their 'Pleaſures ſhort and vain, and mixt with Poiſon. 'They coſt them more than they are worth; and 'their whole Life is one ſad Experience of their 'continual Blindneſs, and yet nothing reclaims them.

'They are poſitive in their Judgments: Their 'falſe Maxims are as Oracles to them; and they 'treat the Children of God who do not follow 'them, as Fools and Idiots.

'Revelation appears a Dream to them; and 'in this they even reſemble Men aſleep, who 'fancy that thoſe who are awake and act by the 'Light of the Sun, are Perſons who dream and 'talk in their Sleep.

'The Sun ſheds its Rays throughout the Uni-'verſe, and Jeſus Chriſt ſheds the bright Truths

‘ of the Goſpel in the dark World. The Goſpel
‘ is read and preach'd even at the very Court;
‘ but they comprehend nothing of it. Wiſdom
‘ is call'd Fooliſhneſs. They ſleep, they dream,
‘ nay they paſs their whole Life in a very un-
‘ quiet Dream, and yet fancy they are awake.
‘ They believe that they hear, and ſee, and feel
‘ but 'tis all Deluſion. All will diſappear at the
‘ Dawn of Eternity, when the LIGHT of *Chriſt*,
‘ ſo long unknown, and neglected, ſhall of a
‘ ſudden ſtrike their blind and aſtoniſh'd Eyes.
‘ The whole World will vaniſh as Smoke. All
‘ their Grandeur, Attendance and Equipage, will
‘ paſs as a Dream. All *Haughtineſs* will be laid
‘ low; every *Power* broken, and *Pride* trampled
‘ under the Feet of the Eternal Majeſty. In
‘ that Day God alone will be Great. With one
‘ Look He will diſpel every thing that glitters ſo
‘ much in the dark Minds of Mortals, as the
‘ Stars are diſpel'd and vaniſh by the Riſing of
‘ the Sun.’

From the *Premiſes* now laid down, it follows that REASON is the *Light* of the Soul, the Fountain of Wiſdom; the Inſpirer of the Prophets and Apoſtles, and of all holy Souls from the Creation of Man to this very Time: She is, if we may uſe the Words of the Author of the Book of *Wiſdom*, * *the Breath of the Power of God, and a pure Influence flowing from the Glory of the Almighty; therefore can no defiled thing fall into her. For ſhe is*

* *Ch.* vii. 27. 25.

is the Brightneſs of the EVERLASTING LIGHT, *the unſpotted Mirror of the Power of God, and the Image of his Goodneſs. And being but* ONE, *ſhe can do all Things; and remaining in herſelf, ſhe maketh all Things* NEW; *and in all Ages entring into holy Souls, ſhe maketh them Friends of God, and Prophets.*

Whoever therefore truly obeys and follows REASON, they obey and follow God: they are led and guided by the Light of CHRIST, and thereby become *Chriſtians*, as *Juſtin Martyr*, in the next Age after the Apoſtles, told the Emperor *Marcus Antoninus*, in his Apology for the *Chriſtians*: * ‘ We have, *ſays* Juſtin, been taught that
‘ CHRIST is the firſt Begotten of God; and we
‘ declar'd before that he is the [LOGOS,] REASON,
‘ of which *all Mankind* are Partakers; and that
‘ thoſe who live according to REASON are *Chri-*
‘ *ſtians:* Such among the *Greeks* were *Socrates*,
‘ *Heraclitus* and the like; and ſuch among the
‘ † *Jews* were *Abraham*, *Azarias*, *Miſael*, and
‘ many others.’

Hence we infer that *Chriſtianity*, or ‖ ‘ True
‘ Religion, is a noble Thing in its Riſe and Ori-
‘ ginal, and in regard of its Deſcent: It comes
‘ from Heaven, and conſtantly moves toward
‘ Heaven again: It's a *Beam* from God, as *every*

‘ *good*

* *Apol.* 2. pag. 38. *Edit.* Morell.

† *The Greek is* ἐν βαρβαροις *a Term for People of another Tongue.*

‖ Smith's *Select Diſcourſes*, p. 380.

‘ *good and perfect Gift is from above, and comes*
‘ *down from the Father of Lights, with whom is*
‘ *no Variableneſs nor Shadow of turning*, as St.
‘ James *ſpeaks.*

‘ God is *firſt* Truth, and *primitive* Goodneſs;
‘ True Religion is a vigorous *Efflux* and Emana-
‘ tion of both upon the Spirits of Men, and there-
‘ fore is call'd a *Participation of the divine Nature.*
‘ 2 Pet. i. 4.

‘ Religion is a Heaven-born Thing, the *Seed*
‘ *of God* in the Spirits of Men, whereby they are
‘ formed to a Similitude and Likeneſs of Himſelf.
‘ A true *Chriſtian* is every way of a moſt noble
‘ Extraction, of an Heavenly and divine *Pedi-*
‘ *gree*, being born (ἄνωθεν) *from above*, as it is ex-
‘ preſs'd, *John* iii. 3.

‘ The Line of all earthly Nobility, if it were
‘ follow'd to the Beginning, would but lead to
‘ *Adam*, where all the Lines of Deſcent meet in
‘ one; and the Root of all Extractions would be
‘ found planted in nothing elſe but *Adamah*, red
‘ Earth: But a *Chriſtian* derives his *Line* from
‘ Christ, who is the *Only Begotten Son of God,*
‘ *the ſhining forth of His Glory and the expreſs*
‘ *Image* (χαρακτὴρ) or Character *of his Perſon*, as
‘ He is ſtiled, *Heb.* i. 3.

‘ We may truly ſay of Christ and *Chriſti-*
‘ *ans*, as *Zebah* and *Zalmunna* ſaid of *Gideon's*
‘ Brethren, *as he is, ſo are they*, (according to their
‘ Capacity)

‘ Capacity) *each one reſembling the Children of a*
‘ *King*. Judg. viii. 18.

‘ Titles of *worldly* Honour in Heavens Heral-
‘ dry are but *Tituli nominales*. But Titles of *di-*
‘ *vine* Dignity, ſignify ſome *real* Thing; ſome
‘ real and divine *Communications* to the Spirits and
‘ Minds of Men. All Perfections and Excellen-
‘ cies in any kind are to be meaſur'd by their Ap-
‘ proach to that Primitive Perfection of all, God
‘ Himſelf; and therefore Participation of the
‘ *divine Nature*, cannot but intitle a *Chriſtian* to
‘ the higheſt Degree of Dignity: *Behold what*
‘ *manner of Love the Father hath beſtowed upon us,*
‘ *that we ſhould be call'd the Sons of God.* 1 John
‘ iii. 1.

‘ God hath ſtamp'd a *Copy* of His own *Arche-*
‘ *typal* Lovelineſs upon the Soul, that Man by re-
‘ flecting *into* himſelf might behold there the
‘ *Glory of God, (intra ſe videre Deum)* ſee *within*
‘ his Soul all thoſe *Ideas* of Truth, which concern
‘ the Nature and Eſſence of God, by reaſon of
‘ its *own Reſemblance* of God; and ſo beget *with-*
‘ *in* himſelf the moſt free and generous Motions
‘ of Love to God. Reason in Man being *(Lu-
‘ *men de Lumine)* a Light flowing from the
‘ Fountain and Father of Lights. It was to ena-
‘ ble Man to work *out* of himſelf all thoſe Notions
‘ of

* *And being as* Tully *phraſeth it*, Participata Simi-
litudo Rationis Æternæ, *as the* Law of Nature, *the*
Νόμος γραπτὸς, *the Law written in Man's Heart*, is par-
ticipatio Legis Æternæ in Rationali Creaturâ.

‘ of God, which are the *ground-work* of Love
‘ and Obedience to God, and *Conformity* to Him:
‘ And in moulding the *inward Man* into the
‘ greateſt *Conformity* to the *Nature* of God, was
‘ the Perfection and Efficacy of the Religion of
‘ NATURE.

‘ There is nothing of weight, ſays the Arch-
‘ biſhop of *Cambray*, to be objected to the Truth
‘ of Religion: Many of its *fundamental* Truths
‘ are perfectly agreeable to *Reaſon*: None reject
‘ them but through Pride, Vanity of Mind, or a
‘ Love of *Senſuality*, and Fear of being too much
‘ curb'd in their Pleaſures. To give ſome Inſtan-
‘ ces: 'Tis eaſy to perceive that we did not make
‘ ourſelves; That a hundred Years ſince we were
‘ not in Being; That our Bodies conſiſting of ſo
‘ great a *Variety* of Organs, and ſo well con-
‘ triv'd and adapted, muſt be the Work of ſome
‘ *wonderful* Power and Wiſdom; That the Uni-
‘ verſe diſcovers its Maker, in all its Parts: That
‘ our *weak Reaſon* is continually rectifi'd by ano-
‘ ther SUPERIOR REASON *within us* which we
‘ conſult, and which corrects us: This we can-
‘ not change, becauſe it is *immutable*, tho' it
‘ changes us, becauſe we have need of it. ALL
‘ Men every where conſult this; and it is found to
‘ be the ſame in *China*, as in *France* and *Ame-
‘ rica*: In communicating itſelf, it is not divi-
‘ ded: The Light which it gives me, takes no-
‘ thing from thoſe who were before fill'd with it.
‘ It communicates itſelf at all times *immeaſurably*
‘ and is never *exhauſted*: It is a SUN, whoſe Light
‘ enlightens

‘ enlightens our Minds, as the outward Sun does
‘ our Bodies: This LIGHT is *eternal and immenſe*:
‘ It comprehends all Time as well as Space. It is
‘ not *myſelf*, ſince it reproves and corrects me even
‘ againſt my Will. 'Tis then above me, and
‘ above all Men, weak and imperfect as I am.
‘ This *Supreme* REASON, which is the Rule of
‘ *mine*; this WISDOM, from whence every wiſe
‘ Man receives his; this *Superior Spring of
‘ Light*, from whence we derive all ours, is
‘ the GOD we ſeek: He is from Himſelf, and
‘ we are only by Him: He has made us *like
‘ Himſelf*, that is *rational*, that we might know
‘ Him as *infinite* TRUTH, and love Him as the
‘ *immenſe Goodneſs*. This is *Religion*, for Reli-
‘ gion is *Love*: To love GOD, and communicate
‘ thereof to others, is to perform *perfect* Wor-
‘ ſhip.'

And the very *Lip* of Truth has ſaid, * *Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind; This is the firſt and great Commandment: And the ſecond is like unto it, Thou ſhalt love thy Neighbour as thyſelf: On theſe two Commandments hang all the Law and the Prophets.*

This implies, not only the near Relation one Man bears to another, but alſo, the great Affinity the Soul of Man has with God: And indeed by our Obſervation, nothing appears from one End of

* *Matt.* xxii. 37. 39, 40.

of Scripture to the other, to be more ſtrongly inculcated. The holy Pen-men repreſent Mankind as ſtanding in the neareſt and dearеſt Relation to God. *Moſes* ſays, * *God created Man in His own Image, in the Image of God created He him: Male and Female created He them.* And the Children of Men are every where ſtyl'd his Sons and Daughters, and He is ſaid to watch over them as a Parent over his Offſpring; and when they tranſgreſs His Law, and deviate from the Ways of Righteouſneſs, He corrects, intreats, and mourns over them.

† Not only the Righteous themſelves, but even their Offſpring are repreſented as very dear to Him, even as precious as the Apple of His Eye. † *The* LORD's *Portion is His People,* Jacob *is the Lot of His Inheritance: He found him in a deſert Land, and in the waſte howling Wilderneſs: He led him about; He inſtructed him, He kept him as the Apple of His Eye.*

Some of the inſpired Writers repreſent God and Chriſt as enamour'd with the *Soul:* And the *Church* is called the *Lamb*'s Wife. With what fervent, endearing and affectionate *Epithets* is ſhe ſpoken of by the Prophet *Iſaiah:* ‖ *For* Zion's *ſake will I not hold my Peace, and for* Jeruſalem's *ſake I will not reſt, until the Righteouſneſs thereof go forth as Brightneſs, and the Salvation thereof as a Lamp that burneth. And the* Gentiles *ſhall ſee thy Righteouſneſs*

* *Gen.* i. 27. † *Deut.* xxxii. 9, 10.
‖ *Iſaiah* lxii. 1. 5.

ouſneſs, and all Kings thy Glory: And thou ſhalt be called by a New Name, which the Mouth of the Lord ſhall name: Thou ſhalt alſo be a Crown of Glory in the Hand of the Lord, and a Royal Diadem in the Hand of thy God.—For the Lord delighteth in thee—As the Bridegroom rejoiceth over the Bride, ſo ſhall God rejoice over thee.

† The Apoſtle *John* ſays, * *God ſo loved the World that He gave His only begotten Son, that whoſoever believeth in Him ſhould not periſh, but have Everlaſting Life:* And another ſays, † *God who is rich in Mercy, for His great Love wherewith He loved us, even when we were dead in Sins, hath quickened us together with* CHRIST.

And when our Bleſſed Lord and Saviour was upon Earth, He expreſs'd alſo the ſame Tenderneſs towards the Souls of his People: He wept over *Jeruſalem,* and ſaid; O Jeruſalem, Jeruſalem, *thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens together under her Wings, and ye would not.* Behold the ſweet and affectionate Language of CHRIST: This was foretold by ISAIAH: ‖ *He ſhall feed His Flock like a Shepherd, He ſhall gather the Lambs with His Arms, and carry them in His Boſom, and ſhall gently lead thoſe that are with Young.* What endearing Strains of Love

* *John* iii. 16. † *Epheſ.* ii. 4, 5. ‖ *Iſa.* xl. 11.

Love and Affection are here! How near and precious muſt the Souls of the Children of Men be to Chriſt!

* The *Apoſtle* ſays, God *commendeth His Love towards us, in that while we were yet Sinners,* Christ *died for us.* And in another Place he ſays, † Christ *hath loved us, and given Himſelf for us an Offering and Sacrifice to God, for a ſweet ſmelling Savour.*

And the ſame inſpired Writers who have thus repreſented the Love of God and Chriſt to the Souls of Men, were themſelves fill'd and animated with the ſame Love to the higheſt Degree; as for Inſtance, How was *Moſes* concern'd for the Children of *Iſrael,* whom he had led as a Flock out of *Egypt,* when the Lord threatn'd to deſtroy them for their Rebellion! How earneſtly did he beg of the Lord, either to pardon their Sin or ‖ *blot his Name out of His Book!* And how exceeding anxious was *Paul* for the Salvation of the ſame People! With what *great Heavineſs and continual Sorrow* was his Heart affected, even to that Degree as to ſay, ** *I could wiſh that myſelf were accurſed from* Christ, *for my Brethren, my Kinſmen, according to the Fleſh!*

And how was he pained for the Souls of them he had begotten to the Lord, by the Miniſtry of the

* *Rom.* v. 8. † *Epheſ.* v. 2.
‖ *Exod.* xxxii. 32. ** *Rom.* ix. 3.

the Word of Life, when they were gone from the right Way; the Teachings of the Spirit? O *fooliſh* Galatians *who hath bewitched you, that you ſhould not obey the Truth, before whoſe Eyes* Jeſus Chriſt *hath been evidently ſet forth, Crucified among you? This only would I learn of you, received ye the Spirit by the Works of the Law, or by the hearing of Faith? Are ye ſo Fooliſh? Having begun in the Spirit, are ye now made perfect by the Fleſh?* But after this gentle and Fatherly Rebuke, how preſently does he cry out, *My little Children of whom I travail in Birth again, until* Chriſt *be formed in you!* Behold the Divinity of the Scripture; the Language of Inſpired Writers; the Language of God to Man! What leſs can be infer'd from ſuch infinite Love, than that the Soul of Man is nearly related to God, and conſequently of an *immortal* Nature?

'But, ſays the Archbiſhop of *Cambray,* is *this* '*Worſhip* which conſiſteth in *Love,* to be kept 'ſo within my own Breaſt, that I ſhew no Sign 'of it outwardly? Alas! If I truly love, it will † 'be impoſſible for me to conceal it. Love is 'for ever loving, and would make others love. 'Can I ſee other Men whom God hath made for 'Himſelf, as well as me, and let them want 'the Knowledge of this Love? He has placed 'Men in *Society,* where they ought to love and 'ſuccour one another, as Children of the ſame 'Family, having one *common* Father. Every 'Nation is but a Branch of this numerous Fa-'mily ſpread over the Face of the Earth. The

'Love

'Love of this *Common* Father ought to be *felt* 'and *ſeen*, and *reign* inviolably in this *Society* 'of His beloved Children. EVERY one ought 'to ſay to his Offſpring, *know the Lord, who is* '*your Father*. Theſe Children of God, ought 'to *publiſh* His good Acts, and ſing His Praiſe, 'and to *declare* Him to thoſe who were *ignorant* 'of Him, and bring Him to the Remembrance 'of thoſe who *forget* Him. They are here on 'Earth for no other End but to know His *Per-* 'fections, and fulfil His Will, and to commu- 'nicate one to another this Knowledge and 'heavenly Love. Would it not be ſtrange then 'to ſee this Family above all others, without 'the WORSHIP of ſo good a Father? There 'muſt therefore be amongſt them a *Fellowſhip* 'for the Worſhip of God: This is what is 'call'd *Religion*; which is as much as to ſay, 'That all Men ought to *inſtruct*, *edify* and 'love one another, for the Love and Service of 'their *common* Father. The Subſtance of this 'Religion does not conſiſt in any *exterior* Cere- 'mony, but intirely in the Knowledge of the 'TRUTH, and the Love of the SOVEREIGN 'GOOD.'

The Reader may here view the excellent Plan of *Chriſtianity*, founded upon the Love of God and our Neighbours: A Plan of a *City*, or *Society* very like this, was made known to *Socrates* as *Plato* informs us; for tho' he had not the Holy Scriptures to teach and inſtruct him as the Archbiſhop of *Cambray* had, yet as *Juſtin Martyr* ſays,

ſays, * CHRIST *was known in part to* SOCRATES, *for He was and is* REASON *abiding in all.*

In this Society or City, which *Socrates* had a Sight of, he told his Friends that the chief Magiſtrates thereof ſhould not be call'd (1) *Lords*, and (2) *Regents*, but (3) *Saviours*, and (4) *Helpers*: 'And whereas, ſaid he, in other Cities there are 'thoſe call'd (5) *Sub or Joint-Governors*, here 'they ſhall be call'd (6) *Fellow-Watchmen*. And 'when their Turn comes to take upon them the 'Weight and Management of the Affairs of the 'City, they ſhall not undertake it as a Thing of 'Profit and Advantage to themſelves, but of ab- 'ſolute Neceſſity. And theſe, ſaid he, ſhall be 'ſuch as have attain'd to the Age of fifty Years; 'of fair and unblemiſh'd Characters; Perſons 'every where diſtinguiſh'd for their Works, and 'tranſcendent Skill and Knowledge in all man- 'ner of Buſineſs. Then looking at the main 'end and deſign of their Office; they ſhall with 'their utmoſt Strength and Endeavours, fix the 'Eye of the Soul *ſtedfaſtly* upon † *Him who affords* 'Light to all, *and beholding the* SOVEREIGN 'GOOD,

* Χριστῷ ϑ τῷ ϰ ὑπὸ Σωκρά τος ἀπὸ μέρυς γνωϛύτι, λόγ- γαρ ἦν ϰαι ἐϛιν, ὁ ἐν παντὶ ὤν. *Chriſto autem, qui & à* Socrate *ex parte eſt agnitus: Ratio enim, & Verbum fuit & eſt, in univerſitate rerum exiſtens:* Apol. 2. *Editio* Grabii.

(1) Δεϛποτας (2) Αρχοντας. (3) Σωτῆρας. (4) Επικούρυς. (5) Συνάρχοντας. (6) Συμφυλακας. Plat. de Repub. lib. 5.
† Τὸ πᾶσι φῶς παρέχον.

'Good, they ſhall take *Him* for a *Pattern*, where-'by to model themſelves, and thoſe under their 'own Care, and all others of the Society; ſpend-'ing the Remainder of their Lives, moſtly in in-'ſtructing others in *Philoſophy*, or the Know-'ledge of the *Truth*: And thus having ſpent 'their Days, and left *Watchmen* of the City like 'themſelves, * they depart to the *Iſles* of the 'Bleſſed.'

In this manner, according to *Plato*, did *Socrates* by the Rays of that *True Light which lighteth every Man that cometh into the World*, deſcribe and delineate the Plan and Policy of a City, in a good Meaſure becoming a *Chriſtian* Society or Communion.

And when one of his Friends, while he was thus finely diſcourſing, ſeem'd to doubt of ever ſeeing the Exiſtence of ſuch a City, or Community of People, he had been deſcribing, *Socrates* told him there was † *an exact Model of it exiſting in Heaven, and to be ſeen by him that had a mind to it*, and *when ſeen, that he might dwell therein himſelf.*

Whether this be ‖ *that great City, the Holy* Jeruſalem, *deſcending out of Heaven from God*, which

* Εἰς μακάρων νήσους ἀπιέναι εἰσεῖν. Repub. Lib. 7.

† Ἐν Οὐρανῷ ἴσως παράδειγμα ἀνάκειται τῷ βουλομένῳ ὁρᾶν καὶ ὁρῶντι, ἑαυτὸν κατοικίζειν. De Repub. Lib. 9.

‖ *Rev.* xxi. 10.

which was ſhewn unto *John*, we think it not material now to enquire into. But tho' we are far from believing that *Socrates* is to be compar'd with the leaſt of the *Prophets*, or inſpired Writers, either in the Old or New Teſtament, yet we cannot help thinking, but that he had a Sight and View of ſome ſuch City as the Prophet * *Iſaiah* ſpeaks of in theſe elegant and lofty Strains, *In that Day ſhall this Song be ſung in the Land of* Judah, *We have a ſtrong City, Salvation will God appoint for Walls and Bulwarks. Open ye the Gates that the Righteous Nation which keepeth the Truth may enter in.*

For if in *Iſaiah*'s Deſcription we read Saviours, inſtead of Salvation, we ſhall have the very Apellation which *Socrates* ſaid ſhould be given to the chief Magiſtrates of the City he deſcrib'd: And ſuch a Reading may very well be admitted, ſince the Prophet *Obadiah* pointing at the ſame Day and Time, when this ſhould come to paſs, ſays, *and* Saviours *ſhall come upon* Mount Zion *to judge the Mount of* Eſau, *and the Kingdom ſhall be the* Lord's. And 'tis frequent in Scripture Phraſe to denote *Wiſdom*, *Power* and *Goodneſs*, by Walls and Bulwarks: And *Plato*, if we remember well, has ſomewhere ſaid, that *juſt and good Men are the Walls of a City.* However, all the Commentators we have conſulted, agree, that the City and Kingdom ſpoken of by theſe two Prophets, ſhall be in the Time and under the Reign of the *Meſſiah*, and the old *Latin* Tranſlation has the

* *Iſa.* xxvi. 1, 2.

Word *Salvator*, Saviour, in the Text, meaning CHRIST.

Now we think the Beginning and *Epocha* of this Society or City, may juſtly and ſtrictly be dated from the Days of *Pentecoſt*, when the *Holy* SPIRIT was poured out upon ALL met together at *Jeruſalem*, for then the glorious Effects propheſied concerning the Reign and Government of CHRIST, began to take place, and were viſibly beheld in the Lives of the primitive *Chriſtians*. 'There was no Hurt or deſtroying in all God's 'holy Mount or City. The Lion and the Lamb 'lay down together, and the weaned Child put 'his Hand on the *Cockatrice* Den. Swords were 'beat into Plowſhares, and Spears into pruning 'Hooks. Righteouſneſs and Peace kiſs'd each 'other. The People were of ONE HEART and 'of ONE SOUL, and eat their Meat with gladneſs 'and ſingleneſs of Heart, neither ſaid any of 'them, that ought of the Things which he poſ-'ſeſſed was his own, but they had all Things in 'common.'

This Community of People form'd by the WORD of God, and internal Operation of the holy Spirit, continu'd a long Time flouriſhing in the World. And tho' the Powers of the Earth oppos'd them, and ſtrove what they could to deſtroy and root them out of the World, yet they increas'd greatly, and like a City *ſet upon a Hill*, became conſpicuous to all the Country round about, in ſo much that it was a common Saying among the Heathen,

Heathen, *Behold how* Chriſtians *love one another*. And,

This Community of People or City, ſeparate from the reſt of the World, both in its Policy or Government, and in their Manners or Behaviour, continu'd during the Reign of ten *Roman* Emperors, to be the Envy and Hatred of Princes, and the corrupt Populace: And the *Sophiſts* of the Times contributed not a little to foment the People, and ſet the Powers of the World againſt them. Thus *Celſus* the Philoſopher drew his virulent Pen againſt the *Chriſtians*, and laid many Things to their Charge, if poſſible to make them odious in the Sight of the *Emperor*. He charg'd them with refuſing to bear Arms and fight in Defence of the Empire. To this Charge *Origen* reply'd with an innocent and *Chriſtian* Boldneſs. * '*'Tis true* 'Chriſtians *cannot fight or go to War, tho' urg'd and* 'commanded: *Yet they are more uſeful to their* 'Country than others, *becauſe they give good In-*'*ſtructions to the People, and teach their fellow Ci-*'*tizens to worſhip God truly and piouſly, cauſing* '*ſuch as have liv'd well in theſe little Cities, to go* '*into a Heavenly City.*

'And what tho' *Celſus* exhorts us to take the 'Charge upon us of governing our Country, 'when the Preſervations of the Laws, and Reli-'gion calls for it; yet we who know that in

 'each

* Ἡμεις δὲ μᾶλλον ὑπερμαχᾶμεν τῇ βασιλείᾳ καὶ συνστρατευόμεθα μὲν αὐτῷ, κἂν ἐπείγῃ. &c. Origen. contra Celſum, Lib. 8. pag. 427. Cantab. Edit.o.

'each City, there is a *Community* form'd by the 'WORD of God, do exhort ſuch as are of up-'right Lives, and ſound Doctrine, to take upon 'them the Government of the Churches, and 'we admit not of thoſe who are *fond* and *de-'ſirous* of Power, but them whoſe Modeſty 'makes them unwilling to undertake ſo weighty 'a Charge. Such therefore as are good Gover-'nors amongſt us, are conſtrain'd to it; and 'He who conſtrains them is the great King, 'whom we believe to be the Son of God; God 'the WORD. And ſuch as under God, govern 'well the *Community*, that is, in the *Churches*, 'they govern by the Laws and Commands of 'God: Yet they ſlight not the Laws of their 'Country; nor do they refuſe when requir'd to 'aſſiſt in the common and neceſſary Duties of 'Society. But their chief Aim, and Endeavour 'is, to keep themſelves in a Condition fit to diſ-'charge the more divine and neceſſary Service of 'the Churches of God, for Mens Salvation. 'Thus both out of Conſtraint and Duty do they 'enter upon the Charge; ſtriving to bring thoſe 'immediately under their Care and Notice to a 'Daily walking in Holineſs; and for thoſe '*without*, they perſwade them to be religious in 'all their Words and Actions. This is the Way 'they ſerve God, and by their Inſtructions, 'bring all they can to join themſelves to the 'WORD and LAW of God, and ſo become One 'with God in all Things, by the uniting Power 'of the SON of God, the WORD, WISDOM 'TRUTH and RIGHTEOUSNESS; and through 'the

'the whole Courſe of their Lives, they do 'all Things in Conformity to the Will of 'God.'

If the Policy and Way of Living of *Chriſtians* which *Origen* here has deſcrib'd, be truly the Ancient Plan of *Chriſtianity*; how much does it behove, and concern ſuch as take to themſelves the Titles of *Vicars* of Chriſt, *Catholick* and *moſt Chriſtian* Kings, to look about them, and ſee if their Predeceſſors, for Ages back, have not vary'd exceedingly from that Plan. For certainly the reſtoring *Chriſtianity* to its ancient Baſis of *Love, Univerſal Peace and Good-will to Men*, is of as great Moment and Concern to its Proſperity, as ſetting a diſlocated Joint, or broken Limb, is to the thriving of the Body.

'Till an univerſal Peace among *Chriſtians* is ſeen, the Prophecies concerning the Reign and Government of Chriſt cannot be compleatly fulfill'd; and till War and Fightings are quite ceas'd between Nation and Nation, 'tis greatly to be fear'd the *Jews*, the ancient Stock of God's Church, will not be reſtor'd; for 'tis a receiv'd Maxim amongſt them, and ſtrongly imbib'd, That when the *Meſſiah* is come, the Prophecies relating to War and Fighting, will be literally fulfill'd, * *Ita ut non ultra bellum ſed pax perpetua, uſque ad*

 finis

* *Theſe are the Words of a learned* Jew *who diſputed with Profeſſor* Limborch, *in* Holland. *See* Limborch's Amica Collatio cum erudito Judæo. p. 13.

finis Terræ. So that there will be no more War, but a perpetual Peace to the very Ends of the Earth.

This Plan of Univerſal *Peace* and *Love*, which is the Badge and Characteriſtic of *Chriſtianity*, the Archbiſhop of *Cambray* has ſtrongly inculcated in his *Telemachus*, which was deſign'd for the Inſtruction of the Duke of *Burgundy*, the preſent *French* King's Father.

The ingenious Author of the Diſcourſe prefix'd to the *Telemachus* ſays, the main Principle upon which it is all grounded, is 'That *the whole* 'World *is nothing but an univerſal Republic, and* 'each Nation, *or People, as one great Family:* 'From this beautiful Conception and bright Idea 'ariſe what the Politicians call the Laws of Na- 'ture and Nations: Laws full of Equity, Gene- 'roſity and Humanity. One Nation is not 'look'd upon as independent of others, but the 'whole Maſs and Lump of Mankind, as one 'entire and undivided Body. Upon this Prin- 'ciple a Man is no longer narrow'd and confin'd 'to his own Country; but his Heart is en- 'larg'd, and becomes boundleſs and immenſe, 'and by an univerſal Friendſhip embraces all 'Mankind. Hence ariſes the Love of Strangers; 'a mutual Confidence betwixt neighbouring Na- 'tions; a ſtrict Regard of Promiſes; Juſtice 'and Peace betwixt the Princes of the World, 'as well as betwixt the Particulars of each 'State.

'The

'The Author of *Telemachus* ſhews alſo that 'the Glory of a Prince's Reign, is to govern Men 'in ſuch a manner, as to make them good, and 'happy; and that his Authority is never ſo firmly 'eſtabliſh'd, as in the Love of the People. That 'the true Riches and Proſperity of a State conſiſt 'in pruning the Luxuries of Living, and being 'content with ſimple and innocent Pleaſures. 'By this he demonſtrates that Virtue does not 'only fit Men for a State of Happineſs here- 'after, but that it actually makes *Society* happy, 'even in this Life, as far as it is capable of be- 'ing ſo.

'The moral Inſtruction alſo given, in the '*Telemachus*, is noble in its Motives. The main 'Principle is, That the Love of *Beauty* or *Virtue*, 'is to be prefer'd to the Love of Pleaſure, as ſay '*Socrates* and *Plato*: And whatſoever is virtuous 'and honeſt, to that which is pleaſing and agree- 'able, according to *Cicero*. Throughout the 'whole Work, the Author endeavours to make 'us ſenſible, that the infinite Being never ceaſes 'to *act* in us, in order to make us good: That 'He is the immediate Source of all our Know- 'ledge and Virtue: That we hold our Reaſon 'of Him as much as our Lives: That His '*Sovereign Truth* ought to be our only Know- 'ledge; and *His Supreme Will* rule all our Affecti- 'ons: And that for want of conſulting this uni- 'verſal and unchangeable *Wiſdom*, Men ſee no- 'thing that is *real*; nothing but what is deceitful: 'And for want of hearkening to that, they hear

'nothing but the confuſed Noiſe of their Paſſions. 'He likewiſe ſhews that all our ſolid Virtues are 'no otherwiſe acquir'd than as Things foreign, 'introduc'd in us: That they are not the Pro-'ducts of our own Efforts and Endeavours barely, 'but the Work of a POWER ſuperior to Man, 'which operates in him, when he does not ob-'ſtruct it, tho' Man does not always perceive its 'Action, becauſe of the Softneſs and Delicacy of 'it. And finally, the Author of *Telemachus* plainly 'ſhews, That without this *firſt* SUPREME POWER 'which elevates and carries a Man above and out 'of himſelf, the moſt refin'd and ſplendid *Vir-'tues* are no more than the Imitations and Diſ-'guiſes of *Self-Love*; which being altogether ta-'ken up with itſelf, becomes its own *Deity*, and 'at once both the *Idol* and *Idolater*. Thus as the 'Morality of the *Telemachus* tends to make us 'forgetful of our own Being, and to be entirely 'ſubordinate and obedient to the Supreme or 'Sovereign Being, and thereby become His true 'Worſhippers, ſo the Deſign or Tendency of its 'political Inſtructions, is to make us prefer the '*publick* Good to our own particular Good, and 'to love *all Men*.'

Such noble Sentiments as theſe, deliver'd with the moſt inſinuating Graces of Language, could hardly fail of inſpiring the Heart of the young Prince, for whom they were deſign'd, with the moſt endeared Affection to the People, he was one Day, if it pleaſed God, to govern; and alſo a Love for his Neighbours round about. And 'tis ſaid,

ſaid, * 'from what was diſcern'd in him, the 'People bordering upon *France*, began already 'to conceive hopes of ſharing the univerſal Feli-'city his Government would cauſe.'

The Archbiſhop of *Cambray* did not only give his Pupil thoſe noble Inſtructions, while he was his Tutor; but for a long Time after he was baniſh'd from Court, he continu'd by Letter to give him the moſt ſalutary Counſel and Directions: One of thoſe Letters begins thus;

I Believe, My Lord, the true Way of loving your near Relations, is to love them in God, and for His Sake. Men are unacquainted with this Love, and becauſe they have no true Knowledge of it, they are afraid of it, and fly from it. And this Fear makes 'em, that they cannot conceive what the ſweet Familiarity of Children, in the Boſom of the tenderеſt of Fathers, is. They are acquainted with none but an almighty and rigorous Maſter: And are always in Bondage when before Him, and cramp'd in every Thing they do. They do good againſt their Wills for fear of Puniſhment, and would do Evil if they could but be aſſur'd that they ſhould eſcape being

* Ce qu'on a vû de ce *Prince* donnoit l'eſperance & les premices de cet Avenir. Les Voiſins de la *France* y prenoient dèja parte comme à un bonheur *univerſel*.

ing puniſh'd for it hereafter. * *The Love of God appears to them a heavy and burthenſome Debt; and they try to elude it by Formalities and outward Ceremonies of Worſhip, which they are always putting in the ſtead of this ſincere and efficacious Love. And they even cavil with God Himſelf, to give Him as little as they can. O my God, if Men did but know what it is to love Thee, they would deſire no other Life, no other Joy, than Thy Love.*

'This Love requires nothing of us, but innocent and regular Manners and Behaviour. It 'would only have us do all thoſe Things for the 'Sake of God, which Reaſon bids us practice. 'The Thing requir'd is not to add to the good 'Actions we have already done, but only to do 'that out of Love to God, which Men of Repu-'tation and virtuous Lives do from a Principle of 'Honour, and Regard of themſelves. We are 'only to lop off all that Evil we muſt do, if we 'were guided by no other Principle than *right* 'Reaſon. But for every thing elſe, leave it in 'the Order God has eſtabliſh'd in the World. 'Let us do all the ſame honeſt and virtuous 'Actions, but let us do them for the ſake of 'Him

* L'Amour de Dieu leur paroit une dête onereuſe: Ils cherchent à l'eluder par des formalités & par un Culte exterieur qu'ils veulent toujours mettre en *place* de cet amour *ſincere* & *effectif*. Ils chicanent avec Dieu même pour lui donner le moins qu'ils peuvent. O mon Dieu, ſi les hommes ſavoient ce que c'eſt que vous aimer, il ne voudroient plus d'autre vie & d'autre joie que votre amour!

'Him who made us, and to whom we owe 'our all.

'This Precept of Love, far from being a hea-'vier Burthen than all other Precepts, is, on the 'contrary, that which makes all other Precepts 'light and pleaſant: Whatſoever we do out of 'Fear, and not out of Love, is always tireſome, 'hard and burthenſome; whereas what we do 'out of Love, Inclination and Good-will, how 'hard and laborious ſoever it may appear to the 'Senſes, becomes very ſweet. The Deſire of 'pleaſing God, whom we love, makes it, that 'if we do ſuffer, we love to ſuffer; and the 'Suffering which we love, is no longer a Suffer-'ing.

'This Love regulates and animates all other 'Love due to our Fellow Creatures. For we never 'love our Neighbours ſo well as when we love 'them for the Sake of God, and with his Love. 'When we love Men out of God, we only love 'them for our own Sakes. 'Tis either ſome baſe 'Intereſt, or an Intereſt of a more refin'd and 'hidden Nature that we look for in them. If it 'is not Money, nor outward Convenience, nor 'Favour which we look for in them, 'tis perhaps 'the Glory and Reputation of being thought to 'love them without Intereſt; or 'tis Taſte or 'Inclination, or a particular Confidence in them: 'Tis perhaps the Pleaſure of being lov'd by 'Perſons of Eſteem and Merit, which pleaſes and 'flatters our Self-love, much more than a Sum

'of

‘ of Money would do. All this while ’tis our-
‘ ſelves we love in our Friends whom we think
‘ we love. For if we love any one for our
‘ own Sake, ’tis loving him very imperfectly, it
‘ ought rather to be call’d Self-love, than true
‘ Friendſhip.

‘ What then is the Way and manner of loving
‘ our Friends? ’Tis to love them in the Order
‘ and Appointment of God; ’tis to love God in
‘ them: ’Tis to love in them that which God has
‘ put there, and to bear out of love to Him the
‘ Privation and Want of that which he does not
‘ beſtow upon them. When we only love our
‘ Friends out of Selfiſhneſs, this Self-love always
‘ impatient, nice and difficult, jealous, full of
‘ Wants and void of Merit, becomes diſtruſtful
‘ both of its Self and its Friends: It grows wea-
‘ ry, and diſpleas’d, and preſently ſees an End
‘ to every Thing it had once the higheſt Value
‘ and Conception of. It’s always croſs’d and
‘ diſappointed. It would have what is perfect
‘ and complete, but never finds it: It grows
‘ angry, changes, and cannot reſt long any
‘ where. But,

‘ The Love of God, exciting us to love our
‘ Friends without looking at our Intereſt, loves
‘ them with their Defects. It deſires not to find
‘ more in them than God has put: It only minds
‘ God and his Gifts. To one who loves in this
‘ manner, every thing is good, provided he only
‘ loves what God has done, and bears with what
‘ He

‘ He has not done, but permitted only, and which
‘ He would have us bear with, that they may
‘ conform to his Deſigns.

‘ The Love of God never looks for Perfection
‘ in any Creature, it knows that ’tis only in God.
‘ And as it looks not for Perfection in the Crea-
‘ tures, ’tis never diſappointed. It loves God and
‘ His Gifts in every one, in proportion to each
‘ Perſon’s Goodneſs. It loves that leaſt which is
‘ leaſt Good: It loves that moſt which is beſt: It
‘ loves every one, becauſe there is no Perſon but
‘ what has ſome little Good which is the Gift of
‘ God; and becauſe the very worſt may poſſibly
‘ become good, and partake of thoſe Gifts they
‘ at preſent want.

‘ A Man inſpir’d and animated with this Love,
‘ loves for the Sake of God every Thing that is
‘ the Work of God, and that He requires him to
‘ love. He loves that moſt which God has been
‘ pleas’d to make moſt near and dear to Him.
‘ He loves and reſpects in a mortal Father, his
‘ Heavenly Father; and in a Brother, Couſin or
‘ Friend, thoſe near Ties which God has made.
‘ The nearer the Ties are in the Order of Pro-
‘ vidence, the more cloſe and intimate the Love
‘ of God makes them. How is it poſſible then to
‘ love God, without loving every Thing He has
‘ commanded us to love? ’Tis His Work: ’Tis
‘ what he would have us love; ſhall we then not
‘ do it? But we ſhould chuſe rather to die than
‘ love any thing more than Him. *Chriſt* ſays in

‘ the

'the Gospel. * *If any one love Father or Mother*
'*more than me, he is not worthy of me.* God for-
'bid then, that I should love more than Him,
'what I am to love only for His Sake! But I am
'to love with all my Heart for His Sake, every
'Thing that represents Him; every Thing that
'contains His Gifts; every Thing that He would
'have me love. This solid Principle of Love
'causes me never to be wanting in any Thing;
'neither to my near Relations, nor to my Friends.
'I am not at all surpriz'd or disappointed at
'their Imperfections; for I expect nothing but
'Imperfection in every thing that is not God.
'I see nothing but Him in all that has the
'least Degree of Goodness. 'Tis Him I love
'in the Creature, and nothing can alter this
'Love.

'Indeed this Love is not at all Times so tender-
'ly and sensibly felt; but 'tis true, intimate, con-
'stant, faithful and efficacious, and I prefer it
'with my utmost Will to all other Love. But
'sometimes it is very sensibly felt, even to cause
'Transport.

'A Soul that becomes united to God, is no lon-
'ger cool'd and damp'd by the Variations of Self-
'love, for loving only for the Sake of God, it loves
'as God loves, with an admirable Love, † *For*
'*God is Love*, as St. *John* says. *Out of his Belly*
'*flows a Well of Living Water*, as was promis'd.
'Love

* *Matt.* x. 37. † 1 *John* iv. 16.

'Love bears all, suffers all, hopes all, for our
'Neighbour. Love surmounts all Trouble and
'Afflictions; and from the inmost of the Soul,
'sheds itself outwardly upon the very Senses: It
'sympathizes with the Evil of others, reckoning
'its own as nothing: It pities and is much affect-
'ed and tender'd; it is very condescending; it
'stoops to the Low, and rises with the Great;
'it weeps with them that weep; it rejoices
'with them who rejoice; it becomes all Things
'to all, not in outward Shew and Appearance,
'but from the Heart, in which the Love of
'God becomes a *living Spring* of all the most
'tender and Affectionate Love; the strongest
'and best proportion'd Affections. And as on
'one Hand nothing so dry, so cold, so hard,
'and so narrow, as a Heart that is wholly
'possess'd with *Self-love*; on the other, no-
'thing is so tender, so open, so living and sen-
'sible, so sweet, so lovely and loving, as a
'Heart possess'd and inspir'd with DIVINE
'LOVE.'

In this manner did the Archbishop of *Cambray* instil the Principles of *pure and divine Love* into the Heart of the Duke of *Burgundy*, and the following Letter will shew with what great Affection and Tenderness he lov'd him.

Nothing

* NOTHING, *My Lord, ever gave me ſo great Conſolation as the Letter I receiv'd from you. I thank Him for it who can do in all Hearts whatſoever He pleaſes for his Glory. God muſt aſſuredly love you very much, ſince He makes you feel and partake of His Love in the very midſt of all that is capable of quenching and ſtifling it in your Heart. Love Him therefore above all; and fear nothing ſo much as not loving Him. He alone will be your* Light, *your* Strength, *your* Life, *in a Word, your all. O how rich is the* HEART *in the midſt*

* 'Tis very likely the Letter here mention'd, was the firſt of which the Duke of *Burgundy* wrote him after his Baniſhment from Court: For ſays the Author of his Life, 'It was ſome Years after the Biſhop's 'Baniſhment, before this young Prince had Means 'to write to him, but at length finding an Oppor-'tunity, he wrote him the following Letter at nine-'teen Years of Age.

Verſailles *the* 22d *of* December, 1701.

At length my dear Archbiſhop, after four Years Silence, I have found an Opportunity of writing. I have ſuffered many Afflictions ſince our Separation, but one of the greateſt has been that of not being able to give you any Proof of my Affection for you all this while; and how much your Misfortunes, inſtead of leſſening, have increaſed my Friendſhip. I look forward with a great deal of Pleaſure, to the Time when I ſhall be able to ſee you again; but I fear it is yet very far off. I have had a ſecret Indignation at the ill Uſage you have met with; but we muſt ſubmit to the Divine Will, and believe that all has come to paſs for our Good.

midſt of Croſſes and Afflictions, when it has this Treaſure in it. 'Tis there you muſt accuſtom yourſelf to ſeek God, with the Simplicity of a Child; with a tender Familiarity; with a Confidence that charms ſo good a Father.

Don't be diſcouraged at your Weakneſſes, there is a Way of ſupporting without flattering them; and of correcting them without Impatience. God will let you ſee this effectual and quiet Way, if you ſeek it with an entire Diſtruſt of yourſelf, and always walk in His Preſence as Abraham *did.*

What gives me wonderful Hopes is, I ſee by your Letter, that you are very ſenſible of your Weakneſſes, and humbly confeſs them. * O how ſtrong we are in God, when we feel ourſelves weak. *Fear falling a thouſand Times more than Death, but when unhappily, or of a ſudden you do fall, make haſte to get to the Father of Mercies, and the God of all Conſolation, who will extend His Arms to receive you: And open your wounded Heart to Him who can heal you.* † *But above all, be* humble and little in your own Eyes.

Apply yourſelf cloſely to your ſeveral Duties. Take great Care of your Health, and moderate your Appetites. You ſee I ſpeak only of God and yourſelf: What matter is it for me, I thank God, I have a quiet Conſcience. My greateſt Croſs is, I can't ſee

you;

* 2 *Cor.* xii. 10. † 2 *Sam.* vi. 22.

you ; but in my Approaches before God, I continually have you preſent ſo nearly, that it ſurpaſſes that of the outward Senſes. I would give a thouſand Lives, as a Drop of Water, to ſee you as God would have you be. Amen. Amen.

This hopeful Prince, thus train'd up, thus ſeaſon'd with a Senſe of God's Love, was taken out of the World in the Year 1712, being then about thirty Years Old. 'Tis ſaid, 'The Archbiſhop 'received the News of his Death with the moſt 'lively Sorrow, and moſt perfect Reſignation. 'He wept like a diſconſolate Father, but at the 'ſame Time ſaid, if their needed no more than 'to move a Straw to bring him to Life again, 'contrary to the Divine Pleaſure, I would not 'do it : My Bonds are broken.

'The Death of ſuch a Prince gave the finiſh-'ing Stroke to diſingage Monſieur *de Cambray* 'from all Creatures, and made him paſs into a 'Divine Life, in which he aſpir'd after nothing 'but Immortality. He liv'd three Years after 'his Auguſt Pupil, and ſaw the Duke of *Beau-'villiers*, and the Duke of *Chevreuſe*, his two 'intimate Friends and Confidents, die before 'him.'

But tho' the Heart, Affections and Thoughts of the Archbiſhop, were ſet upon the Cultivation and Improvement of his Pupil, yet was he not wanting in his Endeavours for the Good of others ; whether of his Friends and Acquaintance,

ance, or of Strangers whom he had only heard of, as will be ſeen by the following excellent Letter.

YOU *will, I fear Sir, think me too free, but I cannot obſerve any Ceremony with you, tho' I have not the Honour of being perſonally known to you. What I have been told of the State and Condition of your Soul affects me ſo much, that I break all Bounds of Civility.*

Your Friends, which are alſo mine, have already aſſur'd you of my Zeal and Affection : Nothing can give me more pure and perfect Joy, than that of poſſeſſing you one of theſe Days ; but in the mean Time, I can't forbear ſaying, when God invites us to let Him reign with us, we muſt give way to Him. *Did we deliberate ſo long when the World invited us to yield to its ſeducing Pleaſures and Paſtimes ? Did we heſitate ſo much about it ? Did we require ſo many Demonſtrations ? Did we reſiſt Evil ſo long as we reſiſt Good ?*

When the Buſineſs is to go aſtray, to corrupt ourſelves, to deſtroy our Souls, to act againſt Reaſon and Conſcience, in purſuit of Vanity or ſenſual Pleaſures, we are not afraid of going too far, we decide the Matter preſently, and give up ourſelves entirely : But when it is to believe that an Alwiſe and Almighty Hand has made us, ſince we did not make ourſelves ; or to acknowledge that we owe all to Him, from whence we receive all, and who made

us purely for Himſelf; then we begin to heſitate, to deliberate and doubt about the plaineſt and moſt ſimple Things; we are afraid of being too credulous, we even diſtruſt our own Senſe and Feeling; we diſpute the Ground Inch by Inch; we are afraid we ſhall give too much to Him, to whom our All is not too much, and to whom we never did give any Thing: And we are alſo aſham'd of leaving off being ungrateful to Him, and dare not let the World ſee that we have a mind to ſerve Him. In ſhort, we are timerous, cautious and difficult about Virtue, *as we were bold and deciſive, without Examination, about* Vice.

I aſk, Sir, only one Thing of you, That you would follow the ſecret Bent of your Heart towards Good, *as you have heretofore follow'd the Bent of Worldly Paſſions towards Evil. When ever you ſhall ſeriouſly examine the Foundation of Religion, you will eaſily diſcern, that no ſolid Objections lie againſt it: and that thoſe who oppoſe it, do it becauſe they are unwilling to ſubject themſelves to the Rules of Virtue. Now tell me, Is it fair or juſt to be ſo eaſy to ourſelves, and ſo obſtinate to God? Need we ſo many Demonſtrations to come at this Concluſion, that God has not made us for our own Sakes, but for His? What ſhall we hazard or loſe by ſerving Him? We ſhall do the ſame innocent and virtuous Things we have been us'd to do; we ſhall have much the ſame Duties to comply with, and the ſame Afflictions to ſtruggle with; but we ſhall have the greateſt Satisfaction and Comfort over and above, of loving that which is infinitely lovely, of bearing*

bearing and ſuffering to pleaſe the trueſt and beſt of Friends, *who takes notice of the leaſt Thing we do for Him, and recompenſes it a hundred fold in this Life, by that* inward *Peace He gives us; beſides the Hope we enjoy of a Bleſſed Eternal Life, in compariſon of which, the Life here below is but a lingring Death.*

Reaſon then no longer. Either believe the Secret of your own Heart, where God, ſo long forgotten, makes Himſelf lovingly felt, notwithſtanding ſo many Tranſgreſſions; or conſult your Friends, Men of Probity, of whoſe Sincerity you can have no Doubt. Aſk them what it has coſt them to ſerve God. Know of them if they have repented of their Engagements to Him; and if they were too credulous and haſty in their Converſion. They were once engag'd in the World as you are; aſk 'em if they are ſorry they have left it; and if the drunken Pleaſure of Babylon *is ſweeter than the Peace of* Zion. *No, Sir, what Affliction or Croſs ſoever we ſuffer in a* Chriſtian *Life, we never loſe that bleſſed Peace of Conſcience, in the Enjoyment of which we are contented with all our Sufferings, and deſire none of thoſe Joys we are depriv'd of.*

Can the World give us much? You can tell as well as any Body. Are we there always ſatisfied with what we have, and content to be without the Things we enjoy not? Do we do all Things out of Love, and from the Bottom of our Hearts? What then do you fear? Is it to leave that which will ſoon leave you; that which is hourly fleeting; that which never fills

or satisfies the Heart; that which turns to mortal Poison; that which brings with it a woful Emptiness, together with Remorse of Conscience; in short, that which is nothing in the very Moment of its Enjoyment? What then I say is it you fear! Is it to find a Virtue too pure to be follow'd; a God too aimable to be lov'd; a sweet Attraction of Love, which will draw you from yourself, and from the Vanities here below.

I ask once more, what is it you fear? Are you afraid of being too humble, too disingag'd, too pure and upright, too just, too reasonable, too grateful to your heavenly Father? O, fear nothing so much as this unjust Fear, this foolish Wisdom of the World, which deliberates betwixt God and Self, betwixt Vice and Virtue, betwixt Gratitude and Ingratitude, betwixt Life and Death.

You know by sensible Experience what it is to languish for want of an inward Life and Nourishment of Love. *How dispirited, and as it were without Soul or Life, are we, when we find not that in us, which supports, renews, and gives Strength and Vigor continually? What is said by the most extravagant Lovers, in the highth of their foolish Passions, is in a Sense literally true; not to love, say they, is not living, and to love with Indifference is rather a dying than living. All the foolish and extravagant Passions which transport Men so, is only true Love misplaced, and stray'd wide from its Center.* * *God has made us to live by Him, and His Love:* † *We are born to be fed and nourish'd by His Love, and* to keep

* Matt. xxv. 1. † Luke xii. 35.

keep our Lights burning *to the last, as a Torch or Candle before Him who lights it. Behold what a happy Flame of Life God has kindl'd in our Heart. All other Life is nothing but Death: We must therefore love.*

But what is it you would love? That which does not love you sincerely? That which flies from us as a Shadow when we are going to lay hold of it? What would you love in the World? Men, who should they see you happy and content in your Enjoyments, would become jealous and envy you greatly. What then would you love? Hearts, as hypocritical in Probity, as they say, Bigots *and* Devotees *are in Religion. What then I say again would you love? Is it a Title of Honour and Dignity, which you may perhaps miss of, but should you obtain it, 'twill never set your Heart at rest? Is it the Esteem of Men, weak, fallible and blind, whom you are ready to despise in the Lump. What then is it you would love? Is it this earthly and mortal Body which sullies our* Reason, *and subjects the* Soul *to the Pains of Distempers, and Death nearly approaching. What will you do? Will you love nothing? Will you live without* Life *rather than love* God, *who loves you, and would have you love Him; and desires not to have you entirely to Himself, but to give Himself entirely to you. Can you then fear the Want of any Thing with such a Treasure? Are you afraid that God who is infinite, cannot fill your Heart? O, rely no longer on your self, or any mortal Creature, 'tis all a mere nothing which can never satisfy the Heart of Man made for* God. *But distrust not Him, who alone is all Good, and*

and who is pleas'd mercifully to give you a Diſreliſh of every Thing elſe, even to force you to come to Him.

Let us, Reader, pauſe here a while and admire at the *Love* that ſhould dictate ſuch Language; that ſhould ſo woo, invite and excite the Heart of a Stranger to embrace the Offers of God's Love to his poor never dying Soul, deeply wounded with Sin, and quite tir'd with the World? How like to the good *Samaritan* pouring in Oil and Wine into the Wounds of him, who going from * *Jeruſalem* to *Jericho* fell among Thieves, and *was left half dead?*

The following is an Epiſtle much in the ſame Strain, and writ, we have Reaſon to think, to a Perſon in high Rank and Station in Life.

RELIGION, *Sir, preſents us with nothing but what is conformable to Reaſon; nothing but what is lovely and affecting; nothing but what is worthy to be admir'd, both in regard to the Sentiments it inſpires us with, and the Manners and Behaviour it requires of us. The only Point we can be offended at, is the being bound to love God more than ourſelves, and to ſubject ourſelves entirely to Him. But,*

Can any thing be more juſt and reaſonable, than to give up all to Him, from whom all we have comes; and to make that SELF *ſubject to Him, which we hold only*

* Luke x. 30.

only by Him? On the contrary, what is more unjuſt than to make ſo much Difficulty in coming into a Sentiment ſo juſt and reaſonable? Surely we muſt be widely gone aſtray, and very unnatural to be ſo averſe to a Reſignation ſo very lawful and juſt. What is it that can give us this Reluctance and Averſion, but Self-love, *that is blind, headſtrong, inſatiable and tyranical; that would graſp all for itſelf; that makes us idolize ourſelves, and would have us make the World to* center *in ourſelves; and that God Himſelf ſhould only flatter our vain Deſires. This* Self *then it is, that is ſo great an Enemy to the Love of God: This is the great Wound of our Souls, and the principal Cauſe of Irreligion.*

O when will Man be juſt to himſelf? When will he be in his right Place and Situation? When will he love himſelf by Reaſon, in Proportion as he is lovely; and prefer not only God (who admits of no compariſon) to Himſelf, but even the common *Good of Men, in Society as imperfect as himſelf.*

Religion *is the Knowledge and Love of God,* * to fear God and keep his Commandments, is the whole Duty of Man, *as the Wiſe Man ſays. Get therefore the Knowledge of God, and His Goodneſs, and what is due to Him. Begin with loving Him, and Love will be your Caſuiſt, the Examiner of your Conſcience, and will anſwer all your Scruples, better than you can yourſelf. Do but love, and Love will revive and quicken your Memory, and make you ſenſible*

* Eccleſ. xii. 13.

ble by its tender Corrections, which bring Conſolation at the ſame Time, of all that you have ever done againſt Love.

You will aſk me perhaps, how a Man can give himſelf that which he has no feeling of, eſpecially when it relates to an Object *he does not ſee, nor never had acquaintance with? Sir, every Day of your Life you love Things you do not ſee: Do you ſee, for Inſtance, the Wiſdom of your Friend? Do you ſee his* Sincerity, *his* Diſintereſtedneſs, *his* Virtue? *You cannot ſee thoſe Objects with the Eyes of the Body, yet you prize and value them, and love them to that degree, as to prefer them in your Friend to Riches, and outward Beauty, and to every Thing that ſtrikes the Eye. Love then the Wiſdom and* ſupreme *Goodneſs of God, as you love the Wiſdom and* imperfect *Goodneſs of your Friend: And if you cannot preſently have a ſenſible feeling of Love, you at leaſt may have a Love of Preference in your Will and Deſire, which is the eſſential Point.*

But this very Love is not in your Power, it does not depend on you to give it. You muſt deſire it, pray for it, wait for it, and labour to merit it; and feel the Unhappineſs of being depriv'd of it. You muſt ſay with an humble Heart as St. Auguſtine *did,* O thou Beauty, Antient and always New, I have known, I have lov'd Thee too late! *O how many Years have I loſt! Alas, for whom have I liv'd, not having liv'd for thee! O my God, what Things have I not lov'd out of Thee! My Heart is grown old, and worn out with the moſt depravd*

depravd Affections! I am aſham'd of the Things I have lov'd; but more aſham'd that hitherto I have not lov'd! I have fed upon Filth and Poiſon, and have rejected with Diſdain the Heavenly Bread? I have deſpiſed the Fountain of living *Waters, and have hew'd to myſelf* * broken Ciſterns that can hold no Water! *I have fooliſhly run after Shadows, and ſhut my Eyes againſt the Truth! I would not ſee the great Gulph my Feet were upon the Brink of!*

When you come thus to be ſenſibly touch'd, you will find an eaſy Solution for every Scruple. The Scales will fall from your Eyes; and by the penetrating Eyes of Love, *you will diſcern that which your other Eyes never ſee. Return therefore, O return to God. He waits for you; He invites you; He holds out his Arms to you; He loves you better than you ever knew how to love yourſelf. Conſult Him by humble Prayer, to know what he would have of you. Say to Him as St.* Paul *did, when fallen to the Ground and converted,* † Lord, what wilt thou have me to do?

Should you aſk me, how you ſhould make this Prayer? I anſwer, you will do it excellently well, if your Heart does but make it. How is it we ſpeak to Perſons we love? Is Half

* Jerem. ii. 13. † Acts ix. 6.

* Half a quarter of an Hour, *too long to ſpend with a good Friend? You have a Friend near you, who is never weary'd with your Refuſals, while all other Friends leave you, becauſe* † you run not with them to the ſame Exceſs of Riot. *Hearken to Him above all: Retire often within yourſelf to find Him.* The Kingdom of God is within you, *ſaid* Jesus Christ. *You need not go far to ſeek Him, for he is as near us, as we are to ourſelves.*

† See here the Inſtructions and Advice of a Watchman of Sion, ‖ *the* City *of the living God, the Heavenly Jeruſalem,* that *took Him who affords Light to all,* for his Guide; the *ſupreme Beauty,* for his Pattern, and the *Love of God and his Neighbour,* for the Spring and Motives of his Actions; and having finiſh'd his Day's Work, is departed, we believe, to the Manſions of the Bleſſed, to live for ever in the Enjoyment of that Pure Love, of which he had ſo good a Reliſh in this Life.

Is it not great Pity that this Man ſhould have been baniſh'd out of Court, where Examples and Patterns

* He had before advis'd him to take half a quarter of an Hour every Morning, and as much every Evening, to wait in Silence upon God. " *Mais ce que je* " *vous demande au deſſus de tout, c'ſt de prendre tous* " *les jours par* preference *á tout le reſte; un demi* " *quart d'heure le matin, & autant le ſoir, pour être en* " *Societé familiere & de cœur avec Dieu.*"

† 1 Pet. iv. 4. ‖ Heb. xii. 22.

Patterns like him, are ſo much wanting? But would the Reader know the true Cauſe and Reaſon of his Baniſhment from the Court of *Lewis* xiv. *He was no Flatterer.* * *He ſought neither to enrich nor aggrandize himſelf, but aided and aſſiſted thoſe who ſought after Truth and Virtue.* He ſtood by a Lady who was a great Promoter of Piety and Virtue in *France,* and in her Writings taught and recommended above all Things, the Knowledge of divine and Pure Love: That Doctrine of Her's the Archbiſhop *defended,* and was thereupon exil'd to *Cambray.*

This Lady was inſtrumental to the Converſion of Multitudes of the inferior Sort of People, and ſome others in the *Southern* Parts of *France,* to a more religious and *Chriſtian*-like Way of living; and afterwards, ſome of great Rank and Quality at *Paris.* She was permitted to inſtruct the young Ladies of the Houſe or College of † St. *Cyr,* in the Ways of Piety and Godlineſs; and did much Good among them, as *Madame de Maintenon* the Founder and Overſeer of the Houſe once acknowledg'd,

* *Theſe are* Mentor's *own Words to King* Idomeneus *juſt at his parting.* Je ne cherche ni biens, ni autorité ſur la Terre; je ne veux qu' aider ceux qui cherchent la juſtice & la vertu.

† *La célebre Maiſon de* Saint Cyr *ayant été Principalement etablie pour élever dans la pieté un fort grand nombre de jeunes Demoiſelles raſſemblées de tous les endroits du Royaume. Preface de* Racine, *á la Tragedie d'*Eſther.

knowledg'd, though afterward ſhe became her greateſt Perſecutor.

Inſtead of repeating daily a Number of Prayers by Rote, as they had been taught, ſhe put them upon *ſilent* Prayer, and inward Recollection of Mind and Thought; by which they might come to ſee their Conditions, and what they ſtood in need of, to make them acceptable in the Sight of God. Some of them were brought off from an inordinate Love of themſelves, and a decking their Bodies; from Affectation of new Faſhions and Modes of Dreſs; and from miſpending their Time at Cards and Dice, and other Diverſions, too common with Perſons of high Rank and Quality.

The following Letter will ſhew what Arguments ſhe ſometimes made uſe of, to prevail with Ladies to alter their Dreſs.

MADAM,

I *Sympathize very much in the Loſs our Friend* N. N. *has ſuſtain'd of* N. *She was a choice and excellent young Woman, and now enjoys the Recompence of her Labours and Sufferings. You are in the Right to ſay, that we rarely meet with ſuch Treaſures of Grace: They are indeed more rare than can be expreſs'd; but how ſhould it be otherwiſe, ſince among the great Number of Directors, and Perſons directed, ſcarce any of them apply themſelves to the Bottom of the Heart, and to*

Truth, *but to the Shell and Outſide only. They gild and adorn the* Outſide *of the Ark, tho' God commanded* Moſes *to begin with the* Inſide, *and lay it with* Planks of Gold, *and after that to fit and adorn the Outſide. Now that was a Figure of the* Heart *which God begins firſt to prepare* within: *But they inſtead of bringing the Soul to be occupied within the Bottom of the Heart, leave that void, and apply themſelves only to the Outſide.* They, *like the* Phariſees make clean the Outſide of the Cup and Platter, *but leave the* Inſide *full of the Filth of Self-love, Self-will, Self-conceit, and Self-eſteem.*

Why do ye make a Difficulty of ſpeaking to me about your Dreſs? Should you not be free and tell me all? You have done well in laying aſide that Superfluity. I entreat you never wear it again; I am alſo ſure, that if you would hearken to what ſpeaks in the Bottom of your Heart, you would find more Things to put off. For tho' we are not to make the putting off ſuch Things, the capital, yet 'tis neceſſary, and I am perſwaded that in the Diſpoſition your Huſband at preſent is, you will pleaſe him as well without thoſe Ornaments as with them. But Nature will find ſome Pretext to keep thoſe Things it likes. However a little Sacrifice of this Kind which you ſhall make to God, will often draw down His Grace upon you; and He who has promis'd to recompenſe even a Glaſs of cold Water, given for His Sake, will much more recompenſe the Denial of yourſelf in a matter of Dreſs. And I muſt tell you likewiſe, that

it

it would draw down the Bleſſings of Heaven upon your Huſband.

* A Chriſtian Woman muſt be diſtinguiſh'd from others, not by an affected Outſide, nor by an untidy Dreſs; but by a neat and modeſt Outſide. *You may wear Clothes and Linnen ſuitable to your Quality, but I would put off all thoſe ſuperfluous Ribbons, and I am ſure you would be ne'er the leſs pleaſing in the Eyes of your Spouſe, and will be much more ſo in the Eyes of Him who you deſire to pleaſe above all.*

Never make any Scruple or Difficulty of writing plainly and nakedly as Things are. Don't be afraid in ſo doing, of leſſening my Eſteem for you, for it has a quite different Effect, becauſe I gather from that, that you have truly a Mind to be given up to God, and that God is leading you, ſince He makes you attentive and careful about ſuch ſmall Things; and 'tis a good Sign that He is at work at the Bottom of your Heart. † Be faithful to Him I earneſtly beſeech you, and you will find a thouſand Times more Satisfaction in hearkning to Him in

* Il faut qu'une femme chrétienne ſe diſtingue des autres non par un exterieur afecté, ni par la malpropreté; mais par un extérieur propre & modeſte.

† Soiez lui fidelle, je vous en conjure, & vous trouverez mille fois plus de *ſatisfaction* à l'écouter au dedans, & à ſuivre ſes *inſpirations*, qu' à toutes les bagatelles du monde, qui n'en peuvent jamais donner de véritable.

in the Secret of your Heart, and following His Inſpiration, than in all the fooliſh Toys of the World, which can never give any true Satisfaction.

Thus did this excellent Lady labour, that the Adorning of her Sex might not be * *That outward Adorning of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel; but the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of God, of great Price*; and ſome Ladies of the firſt Rank and Quality were prevail'd upon to alter their Dreſs and Way of Living, of which ſhe takes particular Notice in a † Letter of Remonſtrance ſhe writ to the Biſhop of *Meaux* and *Chaalons*, and to Mr. *Tronſon*, who were appointed to examine her Tenets and Doctrine.

One of the Accuſations laid to her Charge was, that ſhe took upon her the Office of a Director, and had hinder'd ſeveral Ladies from making Uſe of their former Directors: To which ſhe replies, ‘ ‖ *God has not abandon'd me ſo far, as that I ‘ ſhould take upon me the Office of a Director, tho' I have*

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* 1 *Pet.* iii. 34. † *'Tis dated* Auguſt, 1694. ‖ Dieu ne m'a pas abandonnée au point de me mêler de diriger, quoique je cruſſe qu'il donnoit quelquefois des expériences pour en aider les autres. Mais toutes les perſonnes que j'ai connues avoient toutes leurs Directeurs. Lorſque ces Dames étoient dans le monde, qu'elles

'*I have thought He has ſometimes given me Know-*
'*ledge and Experience wherewith to aid and aſſiſt*
'*others. But all the Perſons I have been acquaint-*
'*ed with, have had their particular Directors:*
'*And when theſe Ladies were in the Faſhions of*
'*the World, and wore Patches, and Painted, and*
'*ſome of them ruin'd their Families by Gaming,*
'*and Expenſive Clothes, then no Fault was found,*
'*and they were permitted to go on; but ſince they*
'*have left all that, an Out-cry has been rais'd, as*
'*if I had undone them.*'

Some of the young Ladies ſhe inſtructed in the Ways of Piety and Godlineſs, were Perſons of fine Senſe and Underſtanding, as we gather by the Letters writ to this Lady, and the curious Enquiries they made; an Inſtance of this may be ſeen by the following Letter.

THE *Civility you have expreſs'd, makes me take the Liberty to write to aſſure you, that I have been ſenſibly affected with your Illneſs, and alſo with the Mercy and Goodneſs God has ſhewn you under it. 'Tis a happy thing for you, my Lady, that you know how to make a good Uſe of the Afflictions which Providence ſends, and I hope you will know more*

qu'elles portoient des mouches qu'elles mettoient du rouge, que quelques unes d'elles ruinoient leur famille par le jeu & la dèpenſe des habits, on n'y trouvoit point à redire, & on les laiſſoit faire: Des qu'elles on quitè tout cela, on a criè comme ſi je les euſſe perdues.

more and more how to do ſo, if you are faithful to the Voice and Call of God.

You know better than I, that to follow this Voice, we muſt underſtand it; and how ſhall we underſtand it, if we do not hear it? And how ſhall we hear it, if the Heart be not entirely empty? The Voice *of Chriſt is nothing but his Inſpiration. Therefore in order to diſtinguiſh, and be acquainted with this Inſpiration, the Heart muſt be void of every Prejudice, or elſe the Prejudice which has Room there will ſway, and determine us in Things moſt eſſential, and not Inſpiration.*

The Saints of old have intimated what a ſoft and delicate Thing Inſpiration is, that we might the better diſtinguiſh it from the Inclination which Self-love, *or worldly Deſires, may inſpire us with. But* Chriſt *explains the Thing in a very few Words, when he ſays,* * That he that entereth in by the Door, is the Shepherd of the Sheep, to Him the Porter openeth, and the Sheep hear his Voice, but he that entereth not by the Door into the Sheepfold, but ſome other Way, is a Thief and a Robber. *What does this mean, but that Inſpiration, or the* Voice *of* Chriſt, *proceeds from the Bottom of the Heart, and is found there ſeated, without our knowing which Way it came? But* Prejudice, *or the Voice of the Stranger, enters ſome other Way by the* Senſes.

* John x. 12.

Now that we may be ſure of what is Inſpiration, we muſt ſee that it has not been ſuggeſted to us by any Perſon; that it has no human Motive or Reſpect to cauſe it; and that it does not flatter either our Propenſities or Inclinations. You ſee then, My Lady, that to be in a Condition to receive Inſpiration, we muſt not be prejudiced in favour of any Thing whatſoever, nor muſt we be ſet againſt it. If we are ſet againſt Inſpiration, we hinder its Entrance and Penetration, as much as if we had placed a Shield or a Buckler againſt it, and if we are prejudiced, we ſhall have no Room for Inſpiration.

We muſt therefore have a Heart and Mind free from all Prejudice, and reſolved not to be ſway'd or byaſs'd by any Choice of our own, but to let our Hearts be ſway'd by God. For a Thing which is in Equilibrium, *or equal Balance, and neither leans one Way or the other, is mov'd by a Grain, or the ſmalleſt Weight; but a Thing that is fix'd and bore down with a Weight, has need of great Force and Violence to bring it to its State of* Equilibrium. *I inſiſt upon this Point, My Lady, becauſe I know it is eſſential, and the very Thing upon which our Salvation, Vocation, and Spiritual Progreſs depend. I believe you will receive this Advice as the Effect of my Zeal and ſincere Affection, and that you are well perſwaded with what Reſpect I am,* &c.

How clearly and fully, and yet in how genteel and affectionate a manner, has ſhe reſolv'd that young

young Lady's Query about Inſpiration? The next Letters we ſhall produce, will ſhow what excellent Inſtructions ſhe gave thoſe Ladies, who were about to reform their Way of Living, and to leave the ill Cuſtoms and Faſhions of the World.

I Have underſtood with very great Joy, my Lady, your Deſign and Reſolution, to give yourſelf up to God without Reſerve; for 'tis the One Thing Needful, *which only can make our Life happy: Give yourſelf therefore up to God with your whole Heart, never more to retake yourſelf. Look upon yourſelf as a Perſon belonging to Him: Love Him above all Things: See that His Will govern all your Actions: Accuſtom yourſelf to Retire within yourſelf where God is always preſent: Strive to preſerve this divine Preſence: Enter often within yourſelf to ſpeak to God, and to hear Him. Sit ſome Times as* Mary *did, at the Feet of* Jeſus. *God loves the Language of the Heart abundantly more than that of the Mouth or the Reaſoning of the Mind. Continue in Faith, in Humility, in a Dependance on God, and above all, in Charity, and you will run well. I am much concern'd for the Good of your Soul.*

Madam, *ſince you have ſo order'd it, as to make few or no Viſits, and the Thing is now ſettl'd and known, ſhould you comply with them in Caſes of no Neceſſity, 'twould be doing, and undoing, and look as if you had ſtill a liking to the Ways of the World, which might have a very bad Effect. But as you are like*

like to do it only by Way of Exerciſe, it may not continue long. Do then with Moderation, what is becoming your Station.

And as for your inward State, never omit (without ſome indiſpenſible Neceſſity) a Day without ſilent Prayer, and a little Reading, for 'tis very eſſential. 'Tis that which muſt ſoften your Heart, and take away its Hardneſs and Inflexibility. The hardeſt Wax will melt before the Fire, and the Sun-beams diſcover a Thouſand little Motes and Atoms, which we ſee not without it: And when it diſcovers, we ſee it moves and ſtirs them, and what before ſeem'd pure and clean, we diſcern to be full of Duſt and Motes. So a frequent expoſing ourſelves before the SUN *of Righteouſneſs, make us ſee our Imperfections and Failings; and this Sight, by how much it is advantagious above all that any Creature can afford us, by ſo much 'tis more effectual, and deſtroys by little and little, what it ſhows in the Groſs; which is what all Men put together cannot do, either by their Knowledge, or Pains and Endeavours. They may juſt touch the Surface of it, but cannot remove it. This makes the Neceſſity of* Silent Prayer *in what State or Condition ſoever we be, and 'tis the very Eſſential of a Spiritual Life.*

I never approv'd of thoſe who under Pretence of Advancement in Grace, neglect Silent Prayer; *but have look'd upon it as one of the moſt dangerous Snares of the Enemy. I don't ſay but that upon ſome very extraordinary Occaſions, in the Vocations God*

God has placed us, we may diſpenſe with the Practice of it; but what are thoſe extraordinary Occaſions which will not leave us a few Moments of inward Retirement to God? There can be none. And 'tis for Want of this inward Retirement and Prayer, that our Lives are ſo imperfect; and that we are neither penetrated, nor warm'd with the divine Light of Truth, CHRIST *the* LIGHT. *The leſs we practiſe Silent Prayer, the leſs Deſire we have for it; for finding our Minds ſet upon outward Things, we contract at laſt ſuch a Habit, that 'tis very hard to turn our Minds inward. I earneſtly beſeech you to make Trial of what I tell you, and you will find your Account in it.*

The following is a Letter to a Lady, who having receiv'd ſtrong Convictions, was for mortifying her Body, undergoing *Auſterities*, and giving *Alms*, thinking thereby to Atone for her Sins, and pleaſe God.

MADAM,

I Aſſure you, 'tis a great Pleaſure and Comfort to me, to ſee the Mercy of God towards you, and the Progreſs of your Soul. Nothing is more ſweet and eaſy than Silent Prayer, *when God is the principal Author of it, and moves us to it; but when we will be doing of it after our own Faſhion, nothing is more tireſome. When you can reſt quietly in Silence, in the pure Enjoyment and Senſe of the Preſence of God, remain ſo without Scruple, and without any Thought, or Reflection on yourſelf, to ſee what you*

you are doing; and when the Silence *grows tireſome, make Uſe of ſome Action; either Meditation, or ſending forth ſome Ejaculation now and then, mix'd with Silence. Affectionate Ejaculations are commonly better than Meditation, as for Example, to ſpeak to God in this Manner:* O my God, let me be wholly Thine; let me love Thee purely for Thyſelf, for Thou art infinitely lovely! O my God, be Thou my all; let every Thing elſe be as nothing to me! *And many other ſuch ſhort Ejaculations as proceed from the Heart.*

Theſe Ejaculations ſhould be mix'd with Intervals of Silence, but don't interrupt your Silence by any Ejaculations, ſo long as you find it eaſy to abide in it. I can aſſure you, by following this Method, your Soul will advance greatly in the Practice of Silent Prayer, and all other Virtues. Alſo at other Times of the Day, which are not ſo proper for Silent Prayer, you muſt endeavour to turn your Mind often inwards, either by an affectionate Deſire, or only remembering that God is preſent in your Heart.

And whatſoever you do, do it for the Sake and Love of God, and with a Deſire to glorify Him by the ſmalleſt of your Actions, as well as the greateſt. When you are reading religious Subjects any Part of the Day, you would do well to ſtop now and then, and betake yourſelf to Silence, eſpecially when any thing in Reading touches and affects you; and then ſuch Reading will edify and nouriſh your Soul: For our Soul ſtands as much in Need of Nouriſhment as our

our Body, without which it withers and decays; and when it feels no Nouriſhment or Sweetneſs within, it turns itſelf upon Objects without, and by degrees loſes its inward Condition. I hope it will not be ſo with you, but that God, who has begun His Work in you, will finiſh it. I have great Hopes of your Soul, if you continue faithful to the Beginnings of the inward Work. 'Tis the true Way of becoming Happy. O the great Happineſs, my Lady, of appertaining to Jeſus Chriſt! *'Tis the Balm which ſweetens all the Pains and Bitters of Life.*

Don't think of undergoing Auſterities, *but die to the Taſte and Liking you have for them: Your Health won't admit of it. The Enemy is very buſy when he ſees a Soul willing to betake itſelf to ſilent Prayer, and whoſe Body is weak and unhealthy, to give it a Taſte and Liking for* Auſterities. *He does it upon a two-fold Account: Firſt, that its Mind may be turn'd outwards, and ſo hinder'd from bending its Force inward; Secondly, that he may quite deſtroy its Health, and fruſtrate by that Means, the good Purpoſe of God. If you had a ſtrong and ſound Body, and ſuffer'd yourſelf to be rul'd by your Appetite, I ſhould not talk to you in this manner.*

But I will teach you another Kind of Mortification, which without hurting your Health, will have a greater Effect than the Auſterities *you ſhall chuſe. Mortify your peculiar Taſtes, your Propenſities, and your Inclinations, and as for your own Will, never*

never adhere to it: Turn that againſt your own Wit and Judgment, which you are for turning againſt your Body. Bear with Patience and Reſignation your exceſſive and frequent Pains; ſuffer out of Love to God, all that may happen of Contradiction, ill Manners or Negligence, in thoſe who ſerve you; bear with that which thwarts, which diſpleaſes, and which incommodes you, in Union and Fellowſhip with the Sufferings of Chriſt, *and that Daily and Hourly. By this Practice you will take very bitter Remedies to honour the Gaul and Vinegar which* Jeſus *took.* † *You will then looſe the Deſire of giving that which is not yours. For we ought not to give Alms, but with what is our own; and one that owes more than he has, cannot give but of what belongs to another: (The Obligation of paying ones Debts is not ſufficiently known.) Die to all Sorts of Height and Magnificence, and you will make a greater Sacrifice to God, than if you faſted every Day of your Life with only Bread and Water. All depends upon the Mortifying of our Will and corrupt Affections.* * *This is what St.* Paul *calls the* Circumciſion of the Heart; *Nature loves what is ſhowy and ſplendid. Make no Scruple of eating Fleſh on Faſt-Days: I wiſh to God all who do, had as much Need of it as you have. Receive the Communion as often as you can.* Jeſus Chriſt *is the Bread of Life which nouriſhes and quickens our Souls. I will never forget you when before Him, for I greatly wiſh that He may Reign and Rule in you.*

We

* Rom. ii. 29.

We ſhall now let the Reader ſee a Letter this Lady writ to a Man of Note and Learning, and leave him to reflect upon the happy Conſequences, which would have enſu'd to the whole Kingdom of *France*, if ſhe had been ſuffer'd to continue thus in inſtructing the young Ladies of * St. *Cyr*, brought from all Parts of the Nation: And what Advantages would accrue to private Families, Cities, Towns and Countries, if Ladies of Quality were every where ſo inſtructed.

DENY *yourſelf, my dear Brother, for as long as you rely on your own Underſtanding, and follow your own Will, under what Pretext ſoever it may be, you will never acquire either pure Prayer or pure Love; you will never be truly ſpiritual; your Imagination will never be free from Phantoms, nor your Mind from tumultuous Thoughts; you will never be at Liberty, but always embarraſs'd and unſettl'd in yourſelf, ſtriving at what you poſſeſs not, and tyr'd and diſguſted with what you have. You will carry* Self *about with you*

* *Then might* RACINE, *with a great deal of Truth, Juſtneſs and Propriety, have made* Piety *ſay,* De la Maiſon de St. *Cyr.*

Icy, loin du tumulte, aux devoirs les plus Saints,
Tout un peuple naiſſant eſt formé par mes mains.
Je nourris dans ſon cœur la ſemence fèconde
Des Vertus, dont il doit ſanctifier le monde.

See what the Lady herſelf ſays of St. Cyr, page 66.

you every where, and where ever you be, you will be incommoded and overcharg'd with its Burthen. You will never enjoy, nor partake of the pure LIGHT *and* TRUTH. *Your Knowledge and Underſtanding will always be mix'd with your own Reaſon, and conſequently always defective: You will have a kind of obſcure and blind Faith; but never that pure Faith which is diſintangl'd and freed from all viſible Objects, and from all Wavering and Uncertainty.*

This naked and pure Faith hindering the Soul from minding, or looking at the Things which are conceiv'd by the Imagination and Reaſoning, puts it into a quiet State and peaceable Habitation, in which the TRUTH *dwells, and there we ſee all the preconceiv'd Opinions of Men, to be full of Miſtake and Falſhood.*

'Tis this TRUTH, *or naked and pure Faith, which unites us to the Divine and Pure* ESSENCE, *and makes us paſs into Him, when we are going to be detain'd, or fix'd down, by any Thing here on Earth, good or bad. The Soul thus empty'd and made naked by Faith, and the Will excited and purify'd by Love, we come then to embrace that* pure Love *which is clean and free from all Self-Intereſt whatſoever; and ſo continue loſt to ourſelves, both here and hereafter to all Eternity: For being only fix'd and attach'd to that immenſe Object, we let Him diſpoſe of us as He thinks fit, we are contented in all Conditions and Places He puts us; we are even content with our Afflictions and Poverty, becauſe He*

He remains always what he is, the Great and Immutable ALL, *infinitely happy. And my Afflictions and Miſery not being able to affect or alter His Happineſs, ought neither to affect or alter mine.*

Remember well, dear Brother, and never forget it, whatſoever takes us off from the Creature to reſtore and unite us to God, is beſt. That which makes us die to our own Excellence, to our own ſhort and limited Views of Perfection, is always beſt, becauſe 'tis moſt honourable and glorious to God. Hitherto you have practis'd, and been well acquainted with exterior Virtues, but you have not well underſtood what the perfect Denial of Self is, which is of vaſt Extent; 'tis nothing leſs than a total Reſignation of our own Will and Judgment: You have not been thoroughly made acquainted with a ſimple Child-like perfect Obedience and Subjection towards God, and alſo towards Man; an Obedience which comes from true Humility, and which retains nothing of Self-conceit, nor of Self-will; that can judge of the Nature of Obedience, or of God's Commandment, or that can examine and compare it.

There are People who follow their own Reaſon, inſtead of ſubjecting it to the ETERNAL REASON. *Theſe Perſons abide ſhut up in their own* human *Wiſdom, and never partake of the Wiſdom of* Chriſt, *who was the moſt humble and ſubmiſſive that ever was. I am not ſpeaking of an Humility virtuous to all Appearance, but an Humility that ſprings*

ſprings from a perfect Knowledge of what we are, which is an Annihilation ; and is produced by the Denial of ourſelves. 'Tis an Humility and Subjection, which becomes ſo natural to the Soul, that it practiſes it with the greateſt Eaſe, and as it were without perceiving it.

Now you are far from this, tho' you are regular and virtuous in Appearance to a great Degree : But this is what God requires of you, and calls you to : And you cannot fully anſwer your Vocation *without it.* * *My dear Child, of whom I every Day* travail in Birth *with great Pain and Anxiety,* until Chriſt be formed in you ; *let me ſay to you with the Apoſtle,* † Be not wiſe in your own Conceit ; *but ſubject yourſelf entirely to Jeſus Chriſt, that He may lead and direct you, not by* ‖ Fleſhly Wiſdom, *but by the Fooliſhneſs of the* Cross ; *by a Child-like Simplicity, and by all that to which He has call'd you ; to which Call of Grace you have not as yet comply'd.*

O the Fear I have upon me, leſt inſtead of becoming humble and Child-like, to which you have a natural Averſion and Oppoſition, you ſhould become ſtill more wiſe and great ! If you become not as a little Child, you ſhall not enter into the Kingdom of Heaven : You will not poſſeſs and enjoy God ; you will remain troubled and perplex'd ; floating, doubting, uncertain and undetermin'd ; or elſe bound

* Gal. iv. 19. † Rom. xii. 16. ‖ 2 Cor. i. 12.

bound up and fix'd in your own Senſe, without chuſing the good Part, *which is that of God's Will.* * I thank Thee O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe Things from the Wiſe and Prudent, and haſt revealed them unto Babes, even ſo Father, for ſo it ſeemed good in Thy Sight.

O how I deſire, my Child, that you would follow the Advice given you here on God's Behalf. † Fire and Water, Good and Evil, are ſet before your Eyes, *chuſe which you will. If you follow not the Counſel I have given you, I am fearful that you will ſwerve inſenſibly from the* Truth. *The Evil will be great before you conceive it ; it will become almoſt incurable : I ſhall have a Senſe of it, and 'twill make me juſt die of Pain and Sorrow. I hope you will do what I have told you, and that you will become, in ſo doing, my Conſolation, and my Joy.* Amen. Jesus.

Beſides the excellent Counſel and Advice in the foregoing Letter, the Reader will find in the ſhort Account of this Lady's Life, more of the ſame kind given to Miniſters and Clergymen, which beſpeak her profound Knowledge of Religion, and the Myſteries of Godlineſs. But ſome will be ready to ſay, what Right or Authority had this Woman to Teach and Inſtruct Men, ſince the Apoſtle ſays, 1 Tim. ii. 22. *I ſuffer not a Woman to teach, nor to uſurp Authority*

* Matt. xi. 25, 26. † *See* Eccleſiaſticus, *Ch.* xv. 16.

rity over the Man, but to be in Silence? To this we reply:

Had this Woman taken upon *herſelf* to teach; or had ſhe uſurp'd Authority over the Man, ſhe had certainly incurr'd Blame, by not complying with the Apoſtle's Prohibition: But if ſhe neither *took upon her* to teach, nor did *uſurp* Authority over the Man; but only ſpake her own Experience, and what Chriſt put into her Heart, what Blame can ſuch a Woman incur?

If *Chriſt* reveal'd Himſelf to her, and inflam'd her Heart with His Love, what ſhould hinder her from going *into the City*, and ſaying to THE MEN, * *Come ſee a Man which told me all Things that ever I did, is not this the Chriſt?*

Le Maiſtre de Sacy, whoſe Annotations on the Bible are much approv'd in *France*, obſerves upon thoſe Words of the Evangeliſt, that ' † All the ' holy Fathers agree, that the Words of Jeſus ' Chriſt inflam'd the *Samaritan* Woman with a ' *Holy Ardor*. St. *John Chryſoſtom* ſays, that ſhe ' felt in her the Heat of that *Divine Fire* which ' the Son of God came to kindle upon Earth; ' ſo that having forgot what ſhe came for to the ' Well, ſhe thought of nothing but to draw all ' the

* *John* iv. 28, 29.

† *Tous les Saints Peres conviennent enſemble que la parole de* Jeſus Chriſt *embraza d'une Sainte ardeur cette femme* Samaritaine.

' the Inhabitants of the City to *Jeſus Chriſt*. ' Wonderful Effects of Grace which He ſhed in ' her Heart! She being, ſays St. *Auguſtine*, ſtrip'd ' of all Wordly Care and Deſire, figur'd by her ' *Water Pot* ſhe left, ſhe haſted to preach the ' TRUTH. She was come to draw Water, but ' having found the Source of *all Good*, ſhe neg- ' lected the periſhing Water of *Jacob*'s Well: ' She imitated the Self-denial of the Holy Apo- ' ſtles: She prefer'd the Affairs of Salvation to ' the Neceſſaries of this Life, and as they left ' their *Nets* being call'd of *Jeſus Chriſt*, ſo ſhe ' willingly left her *Water-Pot*, tho' no-body ' commanded her to do it, * that ſhe might ac- ' quit herſelf in ſome ſort of the Function of an ' *Evangeliſt*, by an *inward* Motion of Grace ' that animated her.'

' This Woman's Heart, ſays *Theophilact*, was ' ſo inflam'd with what was ſaid to her, that ſhe ' quickly prefer'd the *Water* of *Chriſt* to *Ja-* ' *cob*'s Well, † and is made an Apoſtle, *Ordain'd* ' by the *Faith* ſhe receiv'd in her *Heart*, and ſhe ' *Teaches* the whole City, and draws them to ' CHRIST.'

This

* *Pour s'acquitter en quelque ſorte de la fonction d'Evangeliſte, par un mouvement interieur de la grace qui l'animoit.*

† Καὶ δὴ Ἀπόστολος γίνεται ὑπὸ τῆς τῶν καρδίων αὐτῆς περιλαβούσης πίστεως χειροτονηθεῖσα, καὶ πολὺν ὁλόκληρον διδάσκει, καὶ ἐφέλκεται. *Et fit* APOSTOLA *ordinata à Fide, quæ Cor ejus occupaverat*, docetque & *attrahit totam Civitatem.*

This is what the Ancient Fathers ſay of the Woman of *Samaria*; and the Famous *Queſnelle*, in his Moral Reflections on the New-Teſtament, adds, 'That CHRIST was *upon her Tongue*, to 'bleſs the Word of Eternal Life, *which ſhe de-* 'clares to them of her *own Experience*; and he 'ſays, 'Tis a meer Illuſion to imagine that the 'Myſteries of Religion ought not to be commu- 'nicated to this Sex, after ſuch an Example of 'Truſt and Confidence, which Jeſus Chriſt 'ſhew'd this Woman.' And,

Le Maiſtre de Sacy further obſerves in his Annotations, upon what is related of the *Samaritan* Woman, 'That Jeſus Chriſt in His Way and 'Manner of Converting the *Samaritans*, was 'pleas'd to trace out, and leave us a Pattern, or 'Image of the future Converſion of the *Gentiles*: 'Tis not any where ſaid, as *Chryſoſtom* takes 'Notice, that the Son of God did any *Miracle* 'among them; and we have good Grounds to 'believe that he did none, becauſe when they 'came to ſpeak of what made them believe in 'Him, they alledge no other Reaſon for it, 'than that they had *heard* Him themſelves: '*Now we believe, for we have heard Him our-* '*ſelves.*

'The *Samaritans* therefore were worthy of 'double Admiration, *Firſt*, becauſe they believed 'in *Jeſus Chriſt*, and yet always appear'd to be 'at a greater Diſtance from Him than the *Jews*; 'and *Secondly*, that they believed in Him tho' 'He

'He wrought no Miracles among them. And a 'ſure Token that their Faith was ſincere is, that 'whereas this Woman who firſt ſpake to them 'of Chriſt, having told them that He had 'diſcover'd to her, her whole Life, was content 'with only ſaying, *is not this the Chriſt?* But 'they with the greateſt Aſſurance ſay, *we know* '*that this indeed is the Chriſt, the Saviour of the* '*World.*

'Now, what was this, ſays *Chryſoſtom*, that 'drew this Confeſſion from them; and who 'had they *ſeen* before, whom he had ſav'd, 'that they ſhould cry out as they did, *We know* '*that this is indeed the* SAVIOUR *of the World?* 'They had only *heard* His Preaching, or Diſ- 'courſe, and they ſpeak as if they had ſeen 'Him work Miracles. But the Things which 'they had heard from His Mouth, were truly 'Great and Divine; for it was the very WORD 'of God the Apoſtle ſpeaks of, *Quick and Pow-* '*erful, and ſharper than any two-edged Sword,* '*piercing even to the dividing aſunder the Soul and* 'Spirit, *and of the Joints and Marrow, and is* '*a Diſcerner of the Thoughts and Intents of the* 'Heart.'

If then, Preaching, or the Manner and Method which our Bleſſed Lord and Saviour Jeſus Chriſt took to convert the *Samaritans*, be as *Le Maiſtre de Sacy* obſerves, the Image, or Pattern of the future Converſion of the *Gentiles*, or People, we have the moſt Authentick Proof and

Example, that a Woman may *teach* and *preach*; for here is a *Woman* ſought out and inſtructed in Religion by Chriſt Himſelf; * *Jeſus ſaith unto her, Woman, believe me, the Hour cometh when ye ſhall neither in this Mountain, nor yet at* Jeruſalem, *worſhip the Father. Ye worſhip ye know not what: We know what we worſhip, for* SALVATION *is of the* Jews: *But the Hour cometh, and now is, when the* TRUE WORSHIPPERS *ſhall worſhip the Father in Spirit and in Truth; for the Father ſeeketh ſuch to worſhip Him:* GOD *is a Spirit, and they that worſhip Him, muſt worſhip Him in Spirit and in Truth.*

'Chriſt, ſays *Matthew Henry* on *John* iv. 26. 'did never make Himſelf known ſo *expreſly* to 'any, as He did to this poor *Samaritan* Woman, 'and to the Blind Man, *John* ix. 37. No, 'not to *John* Baptiſt, when he ſent to Him, '*Matth.* ix. 4, 5. No, not to the *Jews*, when 'they challenged Him to tell them whether 'He was the *Chriſt*, *John* x. 24. But Chriſt 'would thus put an Honour upon ſuch as were 'poor and deſpiſed, *James* ii. 6. This *Woman*, 'for ought we know, had never any Opportu-'nity of ſeeing Chriſt's Miracles, which were 'then the ordinary Method of Conviction. 'But God can make the *Light* of *Grace* ſhine 'into the Heart, even where He doth not 'make the Light of the Goſpel ſhine in the 'Face.'

And

* *John* iv. 21. 24.

And Chriſt did not only put an Honour upon this Woman, by diſcourſing with, and inſtructing her in ſo familiar a Manner, but alſo in ratifying and confirming her Embaſſy and Commiſſion to the Inhabitants of the City of *Sychar*, preſently after in His own Perſon. Was ever any Ambaſſador ſo honoured? Or, had ever any Apoſtle a better Commiſſion?

The Inference we ſhall now draw from what is recorded in Scripture of the Woman of *Samaria*, is this: If it is not the Buſineſs, or Province of a *Woman* to *Teach* or *Preach*; or, if it is a Shame for a Woman to ſpeak in the Church, or a public Aſſembly of Men and Women, as *many* have been taught to believe, certainly CHRIST, the Author of our Holy Religion, would have check'd the Zeal of that Woman, and not have permitted her to go into the City, and proclaim Him publickly *to the Men.* But ſince it no where appears by Scripture, that He did in the leaſt diſcountenance, or check her, but approved of what ſhe did, we muſt conclude with *Queſnelle*, that, ''Tis a meer Illuſion to imagine, that the 'Myſteries of Religion ought not to be commu-'nicated to this Sex, after ſuch an Example of 'Truſt and Confidence which Jeſus Chriſt 'ſhewed this Woman.' And,

The ſame *Queſnelle* ſays of *Mary Magdalen*, upon theſe Words of CHRIST after his Reſurrection, *John* xx. 17, 18. *Jeſus ſaith unto her, touch me not; for I am not yet aſcended to my*

 Father:

Father: But go to my Brethren, and ſay unto them, I aſcend unto my Father and your Father, and to my God, and your God. 'Magdalen is a new 'Apoſtle, and the *firſt Apoſtle* of Jeſus riſen. 'All her Joy is to do the Will of her Maſter, 'and to make Him known to others, by fulfil-'ling her *Commiſſion*. Whoever is honoured 'with the *Miſſion* of Jeſus Chriſt, muſt leave 'the Sweetneſs found at His Feet, in the Sight 'and Contemplation of His Myſteries, to de-'clare and communicate Him to others.'

If therefore MARY, ſo commiſſion'd and honour'd in the Sight and Preſence of the Apoſtles and Brethren, and the Woman of *Samaria*, before the Men of *Sychar*: If the Examples alſo of *Miriam* a Propheteſs, in the Camp and Congregation of the *Iſraelites*, journeying from *Egypt* to the Land of *Promiſe*; and of *Deborah* a Propheteſs and Mother in *Iſrael*; both of them in the Days when the *Jews* were more immediately under the Direction and Government of God: If the Promiſe of God by the Mouth of the Prophet *Joel*, That in the laſt Days, namely, the Days of the *Meſſiah*, He would pour out of His Spirit upon all Fleſh, upon *Sons* and *Daughters*, *Servants* and *Handmaidens*, and that they ſhould *Propheſy*: If the Nature of Society, its Good and Proſperity, in which Women are conjointly and equally concerned: If their known Fitneſs and Capacities for Inſtructors, both in Civil and Religious Duties: If their *Souls* of equal Value in the Sight of God, with Men's, be

be not Reaſons ſufficient to convince the *Reader* of the Lawfulneſs and Expediency of Women's Teaching and Preaching, becauſe of two Texts in *Paul*'s Epiſtles, *viz.* 1 *Cor.* xiv. 12. & 2 *Tim.* ii. 12. Let him conſult the *Paraphraſe* and *Notes* of *John Locke*, who has ſhewn even to a Demonſtration, that the Apoſtle, by what is ſaid in thoſe Texts, never deſigned or intended to hinder Women from *Praying* or *Propheſying* with an *audible Voice* in the Congregation or Church, provided they were Dreſſed as became Women profeſſing Godlineſs, and did not of their own Will *aſſume the Perſonage* of Doctors, or ſpeak there as Teachers, but purely from the * Motion and Impulſe of the Holy Ghoſt.

For can it be imagined, that this enlighten'd Apoſtle, who thought ſo freely of the only *eſtabliſh'd* Religion then in the World, clear of Idolatry, as to ſay, *He is not a* Jew *which is one outwardly*; *neither is that Circumciſion which is outward in the Fleſh: But he is a* Jew, *which*

 is

* 2 *Pet.* i. 21. Prophecy came not in old Time by the WILL of Man; but holy Men of God ſpake as they were *moved* by the holy Ghoſt. '*As to* Pro-'pheſying, *ſays* Locke, *the Apoſtle in* expreſs Words '*tells us*, 1 Cor. xiv. 3. *and* 12. *that it is Speaking* '*in the* Aſſembly. *The ſame is evident as to* Praying, '*that the Apoſtle means by it, Praying publickly with an* 'audible Voice *in the Congregation.* vid. *Ch.* xiv. '19.' *This*, John Locke *obſerves in behalf of Womens* Praying *and* Speaking *in publick.*

is One Inwardly; *and Circumcision is that of the* Heart, *in the Spirit, and not in the Letter. whose Praise is not of Men, but of God.**

He who told the *Galatians, That in Christ Jesus, neither Circumcision availeth any Thing, nor Uncircumcision, but a* New Creature; that *all the Law is fulfilled in one Word, even in this, Thou shalt love thy Neighbour as thyself*; and that, *There is neither* Jew *nor* Greek, *there is neither* Bond *nor* Free, *there is neither* Male *nor* Female, *for ye are* All One *in Christ Jesus.*

Can it, we say, be thought that one so generous in his Way of Thinking, as this Apostle was, would have gone about to abridge the *Women* of any Privilege the *Gospel* had given them? Would he have frustrated the *good Purposes* of God, in pouring out of His Spirit upon *Daughters* and *Handmaidens*? Would he have † *quench'd the Spirit*, by which alone he himself was made a Minister, or despised *Prophesyings* in Women?

Is it likely, or probable, that in one Part of an Epistle he would give Directions how a *Woman* as well as a *Man*, should pray and prophesy in *publick*; and presently after, in the very same Epistle, forbid *Women*, endowed with the Gifts of Prayer and Prophecy, from *speaking* in the Church,

* *Rom.* ii. 28, 29. ‖ 1 *Thess.* v. 19, 20.

Church, when according to his own Explication and Definition of Prophecy, 'tis * *speaking unto others for Edification, Exhortation and Comfort.*

If for the Sake of Order and Decency, he thought fit to enjoin some † Women to keep Silence in the Church, who, forgetting the Modesty and Subjection which the Law and Custom of the *Jews* requir'd of their Sex, did of their own Wills and

* 1 *Cor.* xiv. 3.

† '*The Women in the Churches*, says Locke, *were* '*not to assume the Personage of Doctors, or speak there* '*as Teachers; this carried with it the Appearance of* '*Superiority, and was forbidden. Nay, they were not* '*so much as to ask Questions there, or to enter into any* '*sort of Conference. This shews a kind of Equality, and* '*was also forbidden: But yet tho' they were not to speak* '*in the Church, in their* own Names, *or as if they* '*were raised by the* Franchises *of Christianity, to such* '*an Equality with the Men, that where* Knowledge, *or* '*Presumption of their* own Abilities *emboldened them* '*to it, they might take upon them to be* Teachers *and In-* '*structors of the Congregation, or might at least enter* '*into* Questionings *and* Debates *there. This would* '*have had too great an Air of standing upon even* '*Ground with the Men, and would not have well com-* '*ported with the Subordination of the Sex. But yet,* '*this Subordination, which God for* Order's Sake *had* '*instituted in the World*, hinder'd not, *but that by* '*the* Supernatural *Gifts of the Spirit, He might* '*make Use of the* Weaker Sex *to any extraordinary* '*Function, when ever He thought fit, as well as He did* '*the Men.*'

and Accord take upon them to diſpute, and aſk Queſtions in the Church, which, *if they had wanted to learn, had better been aſk'd of their Huſbands at Home*; does it therefore follow, that he intended to prohibit Women from ſpeaking in the Church, as they ſhould be influenc'd and mov'd of the Holy Spirit?

The Apoſtle in this very Epiſtle to the Church of *Corinth*, ſays * *Follow after Charity, and deſire Spiritual Gifts, but rather that ye may Propheſy:* Again, *I would that ye* ALL *ſpake with Tongues, but rather that ye Propheſied.* Here the Apoſtle ſpeaks to the Church in general; and the Word *all* takes in every individual Member of the Church: And ſince he had juſt before given Direction about a *Woman's Praying* and *Propheſying*, as well as a Man's, we conclude, his *Deſire* extended as well to Women as to Men: Certainly the Word *all* includes both Men and Women, otherwiſe the Deſire of PAUL, who was made a Miniſter of the *Spirit*, would have been more narrow and confin'd than that of *Moſes*, who was only a Miniſter of the *Law*; for when *Joſhua*, the Son of *Nun*, came and told *Moſes* that *Eldad* and *Medad* propheſied in the *Camp*, and deſir'd *Moſes* to forbid them; MOSES *ſaid unto him, envieſt thou for my ſake? Would God that* ALL THE LORD'S PEOPLE *were Prophets, and that the Lord would put His Spirit upon them.* Now, *all the Lord's People* moſt certainly comprehended the *Miriams* and *Deborahs*

* 1 *Cor.* xiv. 1, 2, 5.

Deborahs in the *Camp*, as well as the *Eldads* and *Medads*. Beſides,

If we conſider, that God had promiſed that in the latter Days, He would pour out of His Spirit upon Sons and Daughters, and that they ſhould Propheſy; it cannot be thought, that ſo great a Miniſter of the Spirit, well acquainted with the Deſign of the Goſpel, and the Predictions of the Prophets, would abridge the Women any *Privilege* deſign'd and granted them of God. But,

'Tis clear and evident by Scripture, that the Promiſe of God reſpecting Women, was ratify'd and confirm'd in the firſt Chriſtian Church; for 'tis ſaid, * *When the Day of Pentecoſt was fully come, they were all* with one Accord in one Place,——*And they were all fill'd with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them Utterance.* And when the Multitude which came together to ſee them, *were amazed*, and *ſaid one to another, What meaneth this?* Peter *ſtanding up with the Eleven, lift up his Voice, and ſaid to them,*——*This is that which was ſpoken by the Prophet* Joel, *it ſhall come to paſs in the laſt Days, ſaith God, I will pour out of my Spirit upon all Fleſh; and your Sons and* DAUGHTERS *ſhall Propheſy*, &c. Now *Peter*'s ſaying, This is that which was ſpoken by the Prophet *Joel*; and immediately applying his Prophecy

* *Acts* ii. 1, 2.

Prophecy to what paſs'd and was beheld in that Aſſembly, is a plain Indication that *Women* prophefied there as well as Men, otherwiſe *Joel*'s Prophecy had been improperly apply'd.

Hence we infer and conclude, ſince the Gifts and Graces of the *Holy Spirit* were poured out upon Women as well as Men, in that firſt Evangelical Church, or Aſſembly, and by the Inſtance of *Philip*'s four Daughters who were Propheteſſes, continued flowing like the *Widow's Oil*, from Veſſel to Veſſel; 'tis abſurd to think, that the free and generous Apoſtle of the *Gentiles* would have ſtop'd, or hinder'd its flowing in any Perſon whatſoever. For,

Can we think that he would have hinder'd either of *Philip*'s Daughters from Speaking in the * *Aſſemblies?* Or thoſe Women of whom he writes in theſe Terms; † *I intreat Thee, true Yoke-fellow, help thoſe Women which labour'd with me* In the Gospel, *whoſe Names are in the Book of Life?* Or Ppriscilla, ‖ *who together with her Huſband, took unto them* Apollos *an eloquent Man,*

* 'Now, *ſays* John Locke, *that the Spirit of God, 'and the Gift of Prophecy, ſhould be poured out upon 'Women as well as Men, in the Time of the Goſpel, 'is plain from* Acts ii. 17. *and then where could be a 'fitter Place for them to utter their Propheſies in, than 'the Aſſemblies?*'

† *Phil.* iv. 3. ‖ *Acts* xviii. 24.

Man, and mighty in the Scriptures, and expounded unto him the Way of God more perfectly? Priscilla of whom he makes this honourable Mention in his Epiſtle to the *Romans, Ch.* xvi. 3. *Greet* Priſcilla *and* Aquila, *my* Helpers in Christ Jesus: *Who have for my Life laid down their own Necks: Unto whom not only I give thanks, but alſo all the Churches of the* Gentiles?

'Tell me I pray, ſays *Chryſoſtom*, what Queen 'ever ſhone ſo bright, or had that Eſteem as this 'Tent-maker's Wife? She is in the Mouths of all, 'not for ten or twenty Years only, but even to 'the very Coming of *Chriſt*. And every body 'ſays that of her, which is a greater Ornament 'than a Royal Diadem could be. For what could 'be greater, Nay, what equal to this, *She was 'an* Assistant, or Helper to Paul. *She 'hazarded her own Life to ſave the Teacher of the 'World?*

'Take Notice therefore, how many Queens 'and great Ones too, lie in obſcure Silence, 'while this *Tent-maker's Wife* is every where 'ſpoke of, together with the *Tent-maker*. And 'where-ever the Sun is ſeen, there the Fame of 'this Woman is carry'd. The whole World, '*Perſia, Scythia, Thrace*, and thoſe who live 'in the moſt remote Parts, admire the (* φιλοσοφια) 'Heavenly Wiſdom of this Woman.

'What

* *We take the Word* φιλοσοφια *Philoſophy, to be us'd in this Place, as* Socrates, *according to* Plato, *commonly us'd it for Heavenly Wiſdom, or the Knowledge of God.*

'What Riches, what Diadems, what Purple 'Garments, wouldſt thou not caſt away with 'Pleaſure, to have ſuch a Teſtimony? Nor is 'there Room for any to ſay, they went indeed 'through Dangers, and beſtowed their Money 'liberally, but they neglected PREACHING: 'for, * for this very Cauſe he calls them his '*Fellow Labourers and Fellow Miniſters.* Nor 'is that *Choſen Veſſel* aſham'd to call a WOMAN '*Fellow Miniſter*, but glories in it; for he looks 'not at the Nature of the Sex, but crowns the 'Diſpoſition.'

Beſides this Encomium on PRISCILLA, *Chryſoſtom* has ſaid very handſome Things of all the Women which the Apoſtle commends and greets in his Epiſtle to the *Romans*. Theſe Women, ſays he, were more fervent than Lions, in their Zeal, partaking freely with the Apoſtles † *in the Labours of Preaching:* And of PHEBE, whom our Tranſlators call *a Servant of the Church which is at* Cenchrea, and thereby have made ſome think, ſhe was only one who looked after the Church, in ſome inferior Office: 'Behold, 'ſays

* Καὶ συλλειτουργούς διὰ τοῦτο καλεῖ. Καὶ ἴνα δείχνηται γυναῖκα συλλειτουργὸν καλῶν τὸ σκεῦος τῆς ἐκλογῆς, ἀλλὰ καὶ ἐγκαλλωπίζεται τούτῳ, ἐ γὰρ τὴ φύσει προσέχει, ἀλλὰ τὴν προαίρεσιν στέφανοι. *Nam propterea* Co-operatores *&* Co-adjutores *ſuos illos vocat. Nec vereter vas illud benedictionis* MULIEREM *Coadjutricem ſuam vocare, ſed & gloriatur in eo. Naturam quippe Fœminei Sexus non aſpicit, ſed Voluntatem coronat.*

† *In Laboribus* Prædicationis *gratia Subeundis.*

'ſays *Chryſoſtom*, how he honours her, for he 'remembers her before all the reſt, and calls her 'Siſter: *I commend unto you* PHEBE *our Siſter, 'who is a Miniſter of the Church at* Cenchrea. 'Tis not a Thing of ſmall moment to be call'd 'the *Siſter* of *Paul.* He adds alſo a *Dignity* to 'her, in calling her MINISTER.'

And *Theodoret*, almoſt Contemporary with *Chryſoſtom*, about three hundred Years after the Apoſtles, ſays * 'The Fame of PHEBE was 'ſpread throughout the World; and that ſhe 'was known not only to the *Romans* and *Greeks*, 'but alſo to the *Barbarians*:' which implies, that ſhe had travel'd much, and propagated the Goſpel in Foreign Countries.

Chryſoſtom and *Theophilact* alſo, take great Notice of *Junia*, mentioned in the Apoſtle's Salutations: In our Tranſlation 'tis, *Salute* Andronicus *and* Junia *my* KINSMEN, *and my Fellow Priſoners who are of* NOTE *among the Apoſtles.* By the Word *Kinſmen*, one would take *Junia* not to have been a *Woman*, but a Man, and no doubt ſhe has paſs'd for ſuch ever ſince the Tranſlation was made: But *Chryſoſtom* and *Theophilact*, who were both of them *Greeks*, and conſequently knew their Mother Tongue better than our Tranſlations, ſay ſhe was a *Woman*, it

* *In univerſa Terra celebris Mulier facta eſt: nec eam ſoli Romani & Græci cognoverunt, ſed etiam Barbari omnes.*

it ſhould therefore have been tranſlated, *Salute* Andronicus *and* Junia *my* KINSFOLK: 'This, 'ſays *Chryſoſtom*, ſeems to be ſpoken in their 'Praiſe; this is a magnificent Crown, a notable 'Teſtimony. Again he extols them; *Who are* 'of NOTE *among the Apoſtles:* That they were '*Apoſtles*, is a great Thing, but conſider what 'a great *Encomium* it is to be of NOTE among 'them.

'They were of Note for their *Labours* and 'good Works. * O wonderful! How great 'was the (Φιλοσοφία) *Heavenly Wiſdom* of that '*Woman* JUNIA, who was thought worthy of 'the Apellation of *Apoſtle*.'

'It was, ſays *Theophilact*, (ſpeaking of *Andro-* 'nicus and *Junia*) a great Thing that they 'were *Apoſtles*, eſpecially ſince JUNIA was a *Woman*,

* Βαβαὶ πόση τῆς γυναικὸς ταύτης ἡ Φιλοσοφία, ὡς καὶ τῆς τῶν Αποστολῶν ἀξιωθῆναι προσηγορίας. *Papæ, quanta fuit Mulieris hujus* Philoſophia *ut & Apoſtolica Appellatione dignata ſit habita.*

We find a Paſſage in the 17*th* Homily *of* Macarius *the* Egyptian, *who liv'd at no great diſtance from the time of* Chryſoſtom, *which will ſhow in what Senſe the Word* Philoſopher *was uſed by thoſe Chriſtian* Greeks.

Ἔυτοι γὰρ εἰσι ἀληθῶς σοφοὶ, καὶ πολεμισταὶ, καὶ ἀνδρεῖοι, καὶ φιλόσοφοι θεοῦ, οἱ ὁδηγούμενοι καὶ πυιμαινόμενοι κατὰ τον ἔσω ἄνθρωπὸν ὑπὸ τῆς θειϊκῆς δυνάμεως. i. e. *For they are truly Wiſe, and Warriors, and Men of Courage, and* Philoſophers *of God, who are* govern'd *and* led *according to the* inner *Man by the* DIVINE POWER.

'*Woman*, but much more ſo, that they were of 'NOTE among the Apoſtles. And in his Ex- 'plication of 1 *Cor.* ix. 5. where the *Apoſtle*, 'giving Direction about Propheſying, ſays, *Every* '*Woman that prayeth or propheſieth with her Head* '*uncovered, diſhonoureth her Head, for that is* '*even all one as if ſhe was ſhaven:* He takes No- 'tice that there were *many Women* who had the 'Gifts of Prophely, beſides the *Daughters* of '*Philip*. And *Euſebius*, in his Eccleſiaſtical 'Hiſtory, has cited an ancient Writer who ſpeaks 'of *Ammias* a *Propheteſs* in *Philadelphia*, next 'after the Daughters of *Philip*; and ſays, that 'the *Apoſtle*'s Opinion was, That the Gift of 'Prophecy ought to continue in *every Church* till 'the laſt Advent, or Coming of our Lord.'

And if we look farther into Eccleſiaſtical Hiſtory, we ſhall find *Women* very eminent, and renown'd in the Church, long after the Apoſtles Days. Dr. *Lowth* in his Comment on *Joel* upon theſe Words, * *Your Sons and your Daughters ſhall Propheſy*, ſays, 'The Gift of Prophecy was be- 'ſtowed upon ſome Women under the *Old* Teſta- 'ment, as upon MIRIAM, *Exod.* xv. 20. DEBO- 'RAH, *Judg.* iv. 14. and HULDAH, 2 *Kings* 'xxii. 14. But this Gift was more frequently 'confer'd upon them in the Times of the *New*. 'Thus we read of *four Daughters of* Philip *the* 'Evangeliſt, who did *Propheſy*, *Acts* xxi. 9. 'And Church-Hiſtory affords us ſeveral other

 Inſtances,

* *Ch.* ii. 28.

'Inſtances, ſuch as *Perpetua* and *Felicitas*, who 'were Martyrs for the Chriſtian Faith, *Potomi-* 'nia mention'd by *Euſebius*, Lib. iv. Cap. v. and 'others.' And,

† The Compilers of the *Magdeburg Centuries* tell us, * That about the Year of Chriſt, 126, there was one SOPHIA who came to *Rome*, with her three Daughters, and converted many of the *Gentile* Matrons, or Ladies, to the Faith of Chriſt.

And *Juſtin Martyr*, who liv'd till about the Year 150, ſays in his Dialogue, or Diſcourſe, with *Trypho* the *Jew*, † That both Women and Men were ſeen among them who had the Gifts of the Spirit of God, according as *Joel* the Prophet had foretold, by which he ſtrove to convince the *Jew* that the *latter Days* were come, and conſequently the *Meſſias*; for by that Expreſſion, *Maneſſeh Ben Iſrael* tells us, that all their Wiſe Men underſtood the Times of the *Meſſias*. And,

Dr. *Lowth* farther obſerves upon that Part of *Joel*'s Prophecy, 'That the *plentiful* Effuſion of 'the Holy Spirit is mention'd by the Prophets, 'as the *peculiar* Character of the Goſpel State: 'And

* Cent. 2. SOPHIA *ex Italia Romam cum tribus filiabus venit, ibique multas Matronas Ethnicas ad Chriſti Fidem convertit.*

† *Apud nos videre eſt & fœminas & maſculos dona à Spiritu Dei habentes.* Καὶ παρ ἡμῖν ἔστιν ἰδεῖν χ. δυνάμεις καὶ, ἀρσενας, χαρίσματα ἀπὸ τῦ πνεύματος τῦ θεῦ ἔχοντας.

'And it is elſewhere compared to the pouring 'Waters upon thirſty Land, whereby it becomes 'Fruitful. See *Iſa.* xliv. 3. liv. 13. *Jer.* xxxi. '34. *Ezek.* xxxvi. 27. compare with *John* 'vii. 29.'

Irenæus alſo, who liv'd many Years after *Juſtin Martyr*, ſays, *Lib.* 2. *Cap.* 57. '* We cannot 'declare the Number of Graces, or Gifts, which 'the *Church* throughout the World having re- 'ceived from God in the Name of *Jeſus Chriſt*, 'who was crucify'd under *Pontius Pilate*, does 'exerciſe in Aid and for the Benefit of Na- 'tions and People, neither ſeducing any, nor 'taking Money from them: For as ſhe has 'freely received from God, ſo ſhe *freely* miniſters 'to others.'

And in another Place he ſays, '† Where the 'Church is, there is the Spirit of God; and 'where

* *Non eſt Numerum dicere gratiarum, quas per univerſum mundum Eccleſia à Deo accipiens in nomine Chriſti Jeſu crucifixi ſub Pontio Pilato, per ſingulos dies in opitulationem gentium perficit, neque ſeducens aliquem, nec pecuniam ei auferens. Quemadmodum enim gratis accepit à Deo, gratis & miniſtrat.*

† Lib. 3. Cap. 40. *Ubi enim Eccleſia, ibi & Spiritus Dei; & ubi Spiritus Dei, illic Eccleſia, & omnis gratia: Spiritus autem Veritas. Quapropter qui non participant eum, neque à mammillis matris nutriuntur in vitam, neque percipient de corpore* Chriſti *procedentem nitidiſſimum*

'where the Spirit of God is, there is the Church, 'and all Grace: Now the Spirit is Truth. 'Wherefore they who partake not of the Spirit, 'are neither nouriſh'd up to Life by the Breaſt of 'the Mother, nor do they perceive the *clear* 'Fountain proceeding from the Body of Chriſt; 'but hew to themſelves *broken Ciſterns*, and 'drink of the foul and corrupt Water of the 'Creature; theſe leave the Faith of the Church, 'that they may not be converted, and reject the 'Spirit, that they may not be taught and in-'ſtructed.'

Theſe Paſſages in the Works of *Irenæus*, ſhew us how much the Church depended on the Teaching of the Spirit in his Time, and how plentifully its Gifts and Graces were pour'd out and diffus'd: And that they continu'd to be pour'd out both on Men and *Women*, a great while after *Irenæus*, will be ſeen by the following Obſervation of a very learned Antiquary. * 'We have 'prov'd, ſays *Dodwell* in his Diſſertations on '*Irenæus*, that the extraordinary Gifts of the 'Spirit

nitidiſſimum fontem: Sed effodiunt ſibi lacus detritos de foſſis terrenis, & de cæno putridam bibunt aquam, effugientes Fidem Eccleſiæ ne trâducantur, rejicientes vero Spiritum ut non erudiantur.

* Diſſert. *in* Irenæum, p. 96. *Aliis itaque quam Apoſtolis data eſſe extraordinaria Spiritus prophetici Dona, jam alibi probavimus, nec in Primo modo aut Secundo Seculo, verum etiam in Tertio uſque ad Tempora* Conſtantini: *Habebant quidem Dona illa omnes omnium Ordinum homines, etiam* MULIERES.

'Spirit of Prophecy, were given to others be-'ſides the Apoſtles, and that not only in the '*Firſt* and *Second*, but in the *Third* Century 'alſo, even to the Time of *Conſtantine*; Men 'of all Sorts and Ranks had theſe Gifts, yea, and 'WOMEN too.'

The Reader has now laid before him a true and genuine Relation of the preaching of the Goſpel, from the Converſion of the *Samaritans*, to the Time of *Conſtantine* the Emperor, about the ſpace of three hundred Years, during which, 'tis plain from *Scripture* and the pureſt *Antiquity*, that *Women* were concern'd and employ'd in the Propagation of Religion and the Knowledge of Chriſt, as well as Men, agreeable to the Deſign and Promiſe of God, That Sons and Daughters, Servants and Handmaidens, ſhould propheſy in the Time of the Goſpel, * or laſt Days, as 'tis call'd.

How, or for what Cauſe, the Gifts of Prophecy, or ſpeaking by the Impulſe and Motion of the Holy Spirit, which the Apoſtle prefer'd to all other Spiritual Gifts, came afterwards ſo to decline and dwindle *in the Church*, that except in remote and deſert Places, and in † *Valleys*, hid and cover'd with very high, and almoſt inacceſſi-

 ble

* *Acts* ii. 17. † *See* P. Alix's *Remarks upon the Eccleſiaſtical Hiſtory of the Ancient Churches of* Piedmont p. 194. 216. *which ſhew that they held it lawful for* WOMEN *to teach as well as Men.*

ble Mountains, ſcarce any Traces of it are to be found for Ages together; we ſhall leave to the Enquiry of others: But thus much we thought requiſite to obſerve as an Apology for the Lady, who, in the Memoirs ſhe has left of her Life, ſpeaks of the ſudden Converſions wrought in many Souls, by means of a Gift God had given her, of *Diſcerning of Spirits*, or the States and Conditions of ſuch as apply'd to her for Spiritual Counſel and Advice.

She ſpeaks likewiſe of an Apoſtolic State which ſhe felt herſelf inveſted with on a ſudden, that is, as we take it, a Gift or *Manifeſtation* of the Spirit, the Apoſtle calls *the Word of Wiſdom*, which enabled her to unfold the *Myſteries* of Godlineſs, and made her willing to expoſe and hazard her Life, as the Apoſtle did, for the Salvation and Good of others. '* During, ſays ſhe, the 'general Applauſe I had, our Lord Jeſus Chriſt 'let me ſee what the Apoſtolic State was, with 'which he had honour'd me: *That to give up 'one's Self to the Aid of Souls, in the Purity of 'the Spirit, was to expoſe one's Self to the moſt 'cruel Perſecution.*' How truly this was verify'd afterwards, as to herſelf, the Reader may ſee in the Account of her Life and Writings.

Theſe Things may appear very ſtrange, but certainly God is the ſame *Yeſterday*, *to Day*, and for

* *Page* 53.

for *Ever*; and bears the ſame Relation to all His Children of what Age or Time ſoever; and therefore there is *Now*, and ever will be the ſame Goodneſs, and Benignity in God; the ſame good Will and Readineſs in Him to give His Holy Spirit, *Now* in this Age for all *needful Purpoſes*, as in former Ages. And,

The very Lip of Truth has ſaid, *Aſk and ye ſhall receive, ſeek and ye ſhall find, knock and it ſhall be opened to you; for if Evil Parents give good Gifts to their Children, how much more will your Heavenly Father give* His Holy Spirit *to them that aſk Him.*

* The Apoſtle alſo tells us, that God is true, and all His Promiſes are *Yea* and *Amen* in *Jeſus Chriſt*; for any therefore to think that *Promiſe* of Chriſt is to be confin'd to the Apoſtles Days, ſeems not agreeable to Reaſon; for the Gifts of the Spirit are as needful now in this Age, as when Chriſt ſpake thoſe Words: What therefore muſt we think of thoſe who ſay the Gifts of the Spirit are ceas'd, and that we are to expect now no other *Inſpiration*, or *Teachings* of the Holy Spirit, but what we find in our Bibles.

If ſo, wherein does the *Goſpel* differ from the Law? What Privileges has the Miniſtration of the *Spirit* more than the Miniſtration of the *Letter*, ſaving that the Bibles of *Chriſtians* have

 more

* 2 *Cor.* i. 18. 20.

more of the *Letter* in them, than thoſe of the *Jews?* Was the Promiſe of God concerning the univerſal Pouring out of his Spirit in the latter Days, to be limited to the Apoſtles Days, or but an Age or two after?

If we are now to expect no other Inſpiration, or Teaching of the Holy Spirit, than we find in our Bibles, what are we to underſtand by God's promiſing to *write His Law in our Hearts, and put his Fear in our inward Parts, to give us a new Heart, and to circumciſe and convert the Heart?* ‘ * If He by His good Spirit raiſeth no ‘ good *Motions* or *Ideas* in us, which may diſ- ‘ poſe us to His Fear, and by Attention to them, ‘ may *convert and cleanſe* our Hearts: If He ‘ vouchſafes unto us no *inward Illuminations*, ‘ by attending to which, we may diſcern the ‘ *wonderful Things of His Law*, what can thoſe ‘ Words or Metaphors import? Or, why is ‘ His Spirit put *within* us, if He hath nothing ‘ to do there? Yea,

‘ † Why are we ſaid to be *ſtrengthned with* ‘ MIGHT through the *Spirit* in the *inward Man*, ‘ to do His Will? ‖ To be enabled *through the* ‘ *Spirit to mortify the Deeds of the Fleſh?* Why ‘ is this SPIRIT ſaid to *help our Infirmities*, ‘ to

* *See Doctor* Whitby's *Comment and Appendix to* 2 Cor. vi.
† *Eph.* iii. 16. ‖ *Rom.* viii. 13. 26.

‘ to * *purify our Hearts*: † to be unto us a Spi- ‘ rit of *Sanctification*, the *Comforter*, the ‖ Spi- ‘ rit of *Power*, *Love*, and a *ſound Mind?* ‘ Moreover,

‘ If the Holy Spirit hath no Hand in produce- ‘ ing and carrying on the *New Life*, why is He ‘ ſtiled (πνεῦμα ζωοποιοῦν) a *quickning*, or *Life-* ‘ *giving Spirit*, ** ſeeing all *vital* Operations ‘ iſſue from a Spirit acting in us? Why are we ‘ ſaid to *live in the Spirit*, and to *walk in the* ‘ *Spirit*, †† and (ἀγεσθαι) *to be led*, or conducted ‘ by the Spirit of God?

‘ *We are made*, ſaith the Apoſtle, *an Habita-* ‘ *tion of God through the Spirit*; ‖‖ And, *the* ‘ *Temples of God through the Holy Ghoſt which is* ‘ *in us*; And, *united to Chriſt by the Spirit.* ‘ By this, God becomes our God, and we His ‘ People: our Father, we His Sons and Daugh- ‘ ters. And from our Union by this *Spirit* to ‘ our Head Chriſt Jeſus, ſuch an (ἐνεργία) * *In-* ‘ *ward-working* is ſaid to be diffuſed through ‘ every Part of His *myſtical Body*, † as cauſeth ‘ the whole Body to *encreaſe and edify itſelf in* ‘ *Love.*

‘ And

* 1 *Pet.* i. 22.
‖ 2 *Tim.* i. 7.
†† *Rom.* viii. 14.
* *Epheſ.* iv. 16.
† 1 *Cor.* vi. 11.
** *Gal.* v. 16.
‖‖ 2 *Cor.* vi. 16.
† *Coloſſ.* ii. 19.

'And the ſame Apoſtle declares, That if any 'Man have not the *Spirit of Chriſt* dwelling in 'him, he is none of His. He cannot be the 'Son of God, * For, as *many as are led by 'the Spirit of God, they are the Sons of God.* He 'hath no Right to call God *Father*, no Intereſt 'in the *Adoption*, and the *Inheritance* of 'Sons.' For,

† *By one Spirit are we all baptized into one Body, whether we be* JEWS *or* GENTILES, *whether we be* BOND *or* FREE; *and have been all made to drink into one Spirit.* The Apoſtle knowing alſo that the Church is built up by the Spirit, ‖ bids the *Corinthians covet to propheſy*; and cautions the *Theſſalonians* not to quench the *Spirit, nor deſpiſe Propheſyings.* This memorable and weighty Caution, *Godeau* Biſhop of *Venice* has paraphras'd, or explain'd, in theſe Words, '**Quench 'not the Spirit of Faith and Charity which is in 'you, or, permit *every One* to exerciſe the Gifts 'of the Holy Spirit which he has receiv'd for 'the Edification of the Church. Deſpiſe not the 'Grace of Prophecy, or the Expoſitions of the 'holy Scriptures, which is given to ſome.

What Biſhop *Godeau* calls the Grace of Prophecy, or Gifts of the Holy Spirit, receiv'd for the

* *Rom.* viii. 14. † 1 *Cor.* xii. 13.
‖ *Ch.* xiv. 39.
** *Verſion Expliquée du Noveau Teſtament.*

the Edification of the Church, is excellently well deſcrib'd by *John de Labadie*, '* Prophecy, 'or the Action of Propheſying, ſays he, is not 'without the Spirit of God; for 'tis by Him it 'is perform'd, and from Him all Prophecy and 'prophetick Speaking comes. And not only 'the extraordinary, but the ordinary, ſuch as 'Preaching by the Spirit.

'The Apoſtle *Paul* ſpeaking of Revelation, 'ſays, † *If any Thing be revealed to another 'that ſitteth by, let the firſt hold his Peace, for 'ye may all propheſy one by one, that all may 'be comforted*; and this Exerciſe or Gift he ex-'plains (in the 12th *Chap.*) under the Term 'Revelation. Now the Revelation he ſpeaks of 'is divine, and he means by it no other than 'the Manifeſtation of Truth, and Things which 'the Spirit of Faith and Wiſdom gives. And 'by taking Notice that this Revelation may 'happen on a ſudden, whilſt another is ſpeak-'ing, he ſhews that it muſt come from God, 'whoſe

* *Traité Eccleſiaſtique propre de ce Tems, ou l'Exercice prophetique ſelon St.* Paul, *à Amſterdam chez Pierre Boeteman*, 1663.
This Labadie *is much celebrated for his great Knowledge and Endowments in things Spiritual, relative to the Reformation of the Church, by the learned* Anna Maria Schurman. *See her Life written in Latin by her own Hand, entituled* A. M. *à* Schurman, Ευκληρια *ſeu melioris partis Electio.*
† 1 *Cor.* xiv. 30, 31.

'whoſe Spirit ought to *teach* and conduct the 'Church; as in reality there can be no other 'but His Spirit, which can lead and inſtruct the 'Church ſavingly.

'We muſt therefore exclude from the Pro-'phetick Office, all human Study barely, and 'the Preparation which is made by Method 'and Art, which comes by a Man's own Effort 'and Endeavours; but much more a Spirit of 'Vanity and Pride, that often carries Men to 'ſpeak of God, and meddle in divine Things, 'to be ſeen and taken Notice of. And laſtly, 'the Way of Speaking as Orators and Rhetori-'cians, who ſtrive to poliſh their Language, and 'ſpeak by Rule and ſet Periods. For, the holy 'Spirit is what ought to furniſh both Things 'and Words. And indeed St. PAUL calls it the 'Adminiſtration of the Word of God by his 'Power, that is, by the Preſence and Aſſiſtance 'of his Spirit.

'And St. PETER adds, That he who ſpeaks 'in the Church, ought to ſpeak there as if God 'ſpoke by him; for otherwiſe a Holy Church 'would not be *entertain'd* and *inſtructed* wor-'thily; that is to ſay, Divinely. It would be 'entertain'd and inſtructed in a human Manner, 'and in Things Divine too, which ought care-'fully to be avoided: And ſuch Ways of *In-'ſtruction* muſt be excluded from Goſpel Aſ-'ſemblies, or they will become human.

'But

'But to attain to this manner of Preaching, 'which is Propheſying, or ſpeaking without 'Study of Things contain'd in the Scriptures, 'we muſt partake of *that Spirit*, *which*, *as* Paul 'ſays, *tries all Things*, *ſpeaks Myſteries*, *and 'ſearches the deep Things of God:* And as *Luke* 'ſays, *Acts* ii. 4. 11. cauſes one to ſpeak of the '*wonderful Works of God.*

'* We muſt partake of *that Unction* from the 'Holy One that *teaches all Things*; and as St. '*John* aſſures us, *teaches all Truths*, † and leads 'therein, as Chriſt Himſelf aſſures us. As 'therefore 'tis neceſſary above all, upon ſuch 'Occaſions, ‖ that the *Mouth* ſpeak from the '*Abundance of the Heart*, ſo the *Heart* alſo ſhould 'be fill'd with Grace and divine Sentiments.'

If all who undertake the Paſtoral Office were fill'd with Grace, and never ſpake in the Church but from the Abundance of the Heart, what Good might we not expect from ſuch Sermons! The Reader will find ſome excellent Advice of the ſame Import in the Account of this Lady's Life, where ſhe tells one engag'd in that Office, That '**To render his Sermons efficacious, 'they muſt be the Product of his Love, and 'entire Obedience to the Spirit of God, and 'muſt flow from a real inward Experience.'

And

* 1 *John* ii. 27. † *John* xvi. 13.
‖ *Mat.* xii. 34. ** *See Page* 38.

And this we have Grounds to believe was the Archbiſhop of *Cambray*'s Way of Preaching; for the Editor of his Sermons ſays, in the Advertiſement to the Reader, '* All theſe Sermons 'are the juvenile Productions of this Prelate, 'when he was only call'd *M. l'Abbe de Fenelon*, 'for tho' he preach'd very often in his Dioceſe, 'yet he had for a long time us'd to practiſe 'what he has remark'd in his Dialogue upon 'Eloquence, *never to preach but from the Abundance of the Heart*. His Sermons were nothing 'but the Overflowing of Love which *fill'd his 'Heart*, and ſhed itſelf upon the Auditory. 'The Diſcourſes which we now publiſh, are 'only the firſt Bloſſoms of ripe Fruit that came 'afterwards, of which there is none remaining 'but in the Hearts of them who heard him.'

Under a Senſe of the great Want and Neceſſity of ſuch ſort of Preaching, we believe, the pious

* *Tous ces Sermons ſont de la jeuneſſe de ce Prelat, & du tems qu'il n'etoit que* M. l'Abbe de Fenelon; *car quoiqu'il prechât trés-ſouvent dans ſon dioceſe, il y avoit long-tems qu'il pratiquoit ce qu'il a remarqué dans ſes Dialogues ſur l'Eloquence; ſcavoir, de ne prêcher que de l'Abondance du cœur. Ses Sermons n'etoient que l'écoulement de l'ámour qui rempliſſoit ſon ame, & qui ſe rèpandoit ſur ſes auditeurs. Les diſcours qu'on donne ici ne ſont donc que les premiers fleurs des fruits mûrs qui ont ſuivi & dont il n'eſt rien reſté que dans les Cœurs de ceux qui l'ont écouté.*

pious Author of the *Whole Duty of Man*, penn'd the following Words in his Prayer for the Peace of the Church: 'O Lord Jesus, let Thy Spirit 'ſtretch out itſelf upon the Waters of evil wa-'vering Opinions. And becauſe Thy Spirit, 'which according to Thy Prophets Saying, *con-'taineth all Things*, hath alſo the Science of 'Speaking; make, that like as unto all them 'which be of Thy Houſe, is One Light, One 'Baptiſm, One God, One Hope, One Spirit, 'ſo they may have alſo One Voice, One Note, 'One Song, profeſſing One Catholick Truth. 'When Thou didſt mount up into Heaven tri-'umphantly, Thou threweſt out from above 'Thy precious Things; Thou gaveſt Gifts 'among Men; Thou dealteſt ſundry Rewards 'of Thy Spirit. Renew again from above Thy 'old Bountifulneſs; give that Thing to Thy 'Church now fainting and growing downward, 'that Thou gaveſt unto her ſhooting up, at her 'firſt Beginning.———Give to the *Biſhops* the 'Gift of Prophecy, that they may declare and 'interpret Holy Scriptures, not of their own 'Brain, but of Thine inſpiring.'

The Gift of Prophecy ſo neceſſary for the Proſperity of the Church, which this Author prays might be given the Biſhops, was what *Jacobus Acontius*, a learned Man of *Italy* in Queen *Elizabeth*'s Time, mightily wiſh'd to ſee reſtor'd again in the Churches of Chriſt, and therefore writ

writ a * Book, and dedicated it to the Queen, in which he ſhews the many *Stratagems* and *Devices* which had been invented to hinder People from the right Way of Worſhip, and detain them in Error. The Ancient and only true Way of publick Worſhip, he takes to be that which the Apoſtle has deſcrib'd in theſe Words, † *Let the Prophets ſpeak two or three, and let the others judge: If any Thing be reveal'd to another that ſitteth by, let the firſt hold his Peace; for ye may all propheſy one by one, that all may learn, and all may be comforted.* Upon which he has made this pertinent Reflection: 'If only one 'Perſon is conſtantly to be the Speaker in a 'Church, and nobody is allow'd to contradict, 'or gainſay him, 'tis very much if he be not 'lifted up in himſelf, with a Conceit that he 'alone has all Knowledge, and that all others 'are to depend on him as ſo many Novices to be 'taught and inſtructed; and ſhould any one of 'the Crongretation think himſelf qualify'd to 'ſpeak, he cannot do it but at his Peril. But 'what ſays the Apoſtle to this? ‖ *What? came 'the Word of God out from you? Or came it unto 'you only? If any Man think himſelf to be a Prophet*

* *The Second Edition of this Book printed at* Oxford *in* 1650, *bears this Title, Stratagematum Satanæ Libri Octo: Quos Jacobus Acontius Vir ſummi judicii nec minoris pietatis, Annis abhinc pené* 70, *primum edidit & Sereniſſimæ Reginæ* Elizabethæ *inſcripſit.*

† 1 *Cor.* xiv. 29, 30, 31. ‖ *Ver.* 36, &c.

'*phet or Spiritual, let him acknowledge that the 'Things that I write unto you, are the Command-'ments of the Lord. But if any Man be ignorant, 'let him be ignorant. Wherefore, Brethren,* 'COVET TO PROPHESY, *and forbid not to ſpeak 'with Tongues. Let all Things be done decently 'and in Order.* * 'Tis very much to be lament-'ed, that this Cuſtom and the Practice of this 'Command of the Lord, is not reſtor'd again 'to the Churches.

'Now beſides the Glory of God, great Profit 'ariſes by this Practice to the Church. For if 'the People ſhall ſee now one Man, then ano-'ther, endued with the Spirit beyond all Ex-'pectation, many will be encouraged to hope 'for the ſame Gift, if they ſhall *aſk it*; many 'be excited to the Reading the holy Scripture; 'many ſhall learn and profit; and it will by 'this means come to paſs, that when there ſhall 'be Occaſion to elect a Miniſter, the Church 'ſhall not need to call ſtrange and unknown 'Perſons to that Office, but ſhe may have of 'her own, ſuch as are fit to be choſen; Men 'whoſe Converſation and Manners are ſuffi-'ciently known. And when the Number of 'ſuch as are able to *propheſy*, ſhall be great, 'the

* *Hanc conſuetudinem hujuſque Dominici præcepti uſum non reſtitui in Eccleſiis, magnopere dolendum eſt. Eſt autem cum Dei gloriâ conjuncta maxima Eccleſiæ tuilitas,* p. 208.

'the Church will not be forced to uſe ſuch *Paſtors*, as from their very Childhood have propos'd to themſelves ſuch Office, as the Reward of their Studies; and addicted themſelves to the Study of *Scripture* and *Religion*, no otherwiſe than they would have done to ſome Trade, whereby they meant in Time to get their Living: So that a Man can expect but very few of them to prove other than mercenary or hireling Paſtors. But,

'That it was the Cuſtom of the *Jewiſh* Church, that all might *prophesy* in this manner, we may plainly underſtand; ſince it is upon Record, * That *our Lord upon the Sabbath Day according to the Cuſtom, came into the Synagogue, took a Book and expounded a place of* ISAIAH. And that being twelve Years of Age, he ſat at *Jeruſalem* in the Temple among the Doctors and did diſpute. Now he could not do ſo by virtue of any particular Office, ſince his Age was uncapable of it, nor did the Doctors know who He was. But, our Lord in ſo doing, muſt needs have made uſe of the Liberty and Power granted every one to ſpeak, and this Liberty remained in the Churches of *Chriſtians* until the Time of *Conſtantine* at leaſt, for *Euſebius* † has this remarkable Paſſage, *If any Man inſpir'd by the Grace of God, ſpake unto*

* *Luke* iv. † *Si quis Dei afflatus gratia ad populum Orationem haberet, magno omnes ſilentio defixis in eum oculis, ut ſi coelitus nunciaturus aliquid eſſet, ita eum auſcultabant*, Lib. 9. Eccl. Hiſt.

unto the People, they all with great Silence fix'd their Eyes upon him as if he was relating ſomething brought from Heaven. So great was the Reverence of the Auditory; ſuch Order was ſeen among the Miniſters, now one, then another ſpake; and not only *two* or *three*, as the Apoſtle ſays, but any to whom there was given to ſpeak: Inſomuch, that the Wiſh of *Moſes* ſeems rather to have been fulfil'd among them, when he ſaid, *Would God all the Lord's People were Prophets.* There was no Spleen, no Envy; the Gifts of God were diſpenſed freely, every one labouring, as 'tis written, for the Confirmation of the Church, that it might abound. And all theſe Things were done with ſuch Love, that they ſtrove mutually to honour each other, and every one to prefer another before himſelf.'

This is a beautiful and lovely Deſcription of the Primitive Churches; * 'What therefore remains, ſays *Acontius*, but that we wreſtle with God by daily Prayers, that He might grant us the Uſe of this ſaving Liberty, and that Fruit in Abundance may be reap'd from it.'

Euſebius has alſo given us a ſhort Hint or Narrative of the Powerful Effects of the Gift of

 Prophecy,

* *Quod ſupereſt igitur, aſſiduis precibus contendum à Deo eſt nobis, ut det hac tam Salutari libertate uti & ex ea fructum conſequi quam ampliſſimum.*

Prophecy, in the immediate Succeſſors of the Apoſtles. '* Among them, ſays he, who were 'illuſtrious in thoſe Days, was one *Quadratus*, 'who flouriſhed, as 'tis reported, at the ſame 'Time with the Daughters of *Philip* in the 'Gift of Prophecy. MANY others alſo beſides 'theſe were famous at that Time, having ob-'tained the firſt Rank among the Succeſſors of 'the Apoſtles, and being the worthy Diſciples 'of ſuch God-like Perſons, they built up the 'Churches, whoſe Foundations were every 'where laid by the Apoſtles, and promoted 'greatly the Doctrine of the Goſpel, by ſcat-'tering the ſalutary Seed of the Kingdom of 'Heaven plentifully throughout the World. '† For many of the Diſciples in thoſe Days, '*whoſe Souls were ſmitten with a moſt ardent* '*Love of* Philoſophy *by the* DIVINE WORD, firſt 'fulfilled our Saviour's Commandment by di-'ſtributing their Subſtance to the Neceſſitous, 'and then travelling abroad, they perform'd the 'Work of Evangeliſts to thoſe who had not 'yet heard the Word of Faith; being mighty 'deſirous to preach CHRIST, and ſpread the '*Writing* of the Divine Goſpel. And theſe 'Perſons having laid the Foundation of Faith 'in

* *Lib.* 3. *Cap.* 37.

† Καὶ γὰρ δὴ πλεῖστοι τῶν τότε μαθητῶν σφοδροτέρῳ φιλοσοφίας ἔρωτι ἐπτέρωτο τὰς Ψυχὰς πληγέντες, &c.

Theſe Words of Euſebius, *as well as thoſe of* Macarius *we cited a little above, ſhew us that the* PHILOSOPHY *of* Priſcilla *and* Junia *which* Chryſoſtom *ſpeaks of with ſuch admiration, was the Love of* Chriſt, *or the Wiſdom of God.*

'in foreign Places, and conſtituted other Pa-'ſtors, left the Culture of thoſe they had fully 'inſtructed in their Management, and departed 'again to other Regions and Nations, attended 'with the *Grace* and *Co-operation* of God. For 'the Holy Spirit wrought wonderful Works by 'them, inſomuch that innumerable Multitudes 'were at once converted, and preſently betook 'themſelves to the Worſhip of that God who is 'the Maker of all Things.'

By this Paſſage in *Euſebius*, we ſee the Gifts and Graces of the Holy Spirit continued operating to the mighty Converſion of the People, as in the Apoſtles Days; and we have good reaſon to believe, that had the Churches every where relied entirely upon the Teaching of the Holy Spirit, and not upon Man's Teaching, much greater Good had been done in the World, and long e're this Time the Earth had been full of the Knowledge of the Lord. And,

Now to let the Reader ſee, as in a clear and moſt tranſparent Glaſs, the Image of True Preaching, or the Difference betwixt Preaching from other Men's Lines made ready to the hand, and from the *Abundance of the Heart*, or the Treaſure of the Holy Spirit within, we ſhall ſet before him a Tranſlation of an Homily of *Macarius* the *Egyptian*, who flouriſhed about fourteen Hundred Years ago, when Prophecy, or ſpeaking from the Impulſe and Moving of the

Holy Ghoſt, was not altogether ceas'd in *Chriſtian* Aſſemblies or Churches.

' * If any one in the World is very rich, and ' poſſeſs'd of hidden Treaſure, he purchaſes what ' he has a mind to with the Treaſures and Riches ' in his keeping, and if he is deſirous of any ' Eſtate or Poſſeſſion in this World, obtains it ' without Difficulty, relying upon his Treaſure, ' by the Help of which he readily gets the Poſ- ' ſeſſion he has a mind for: So they who firſt ' aſk of God, and find and obtain the Heavenly ' Treaſure of the SPIRIT, the Lord Himſelf ' ſhining in the Heart, they acquire every Vir- ' tue in the higheſt Degree, and fulfil all the ' Commandments of God, by the Help of ' CHRIST, the Treaſure abiding in them; and ' by that they acquire more and more of Hea- ' venly Riches. For, by the Heavenly Trea- ' ſure they are enabled to work all Virtue and ' Righteouſneſs, and relying upon the Greatneſs ' of the Spiritual Riches in themſelves, they eaſi- ' ly perform all Righteouſneſs, and every Com- ' mandment of the Lord, by the inviſible Riches ' of Grace operating in them.

' † The Apoſtle alſo ſays, *We have this Trea- ' ſure in Earthen Veſſels:* That is, being in the ' Fleſh, they were thought worthy to poſſeſs in ' themſelves the ſanctifying Power of the Spirit. Again,

* *Hom.* xviii. † 2 *Cor.* iv. 7.

Again, he ſays, ' * *Who of God is made to us ' Wiſdom and Righteouſneſs, and Sanctification ' and Redemption.*

' Whoever therefore finds and poſſeſſes in ' himſelf this Heavenly Treaſure of the Spirit, ' he by it works all the Righteouſneſs of the ' Commandments, and practiſes all the Virtues ' truly and perfectly, without any Compulſion ' or Difficulty.

' Let us then call upon God, and requeſt and ' beſeech Him, that he would pleaſe to com- ' municate to us of the Treaſure of His Spirit, ' that we may be able to walk in all his Com- ' mandments, blameleſs and perfectly, and ful- ' fil all the Righteouſneſs of the Spirit in Purity ' and Holineſs through the Heavenly Treaſure, ' which is CHRIST. But, as,

' He that is poor and needy, and almoſt fa- ' miſhed with Want, can purchaſe nothing, ' being reſtrained by his Poverty, yet he that has ' Treaſure in his own keeping, as was ſaid be- ' fore, readily gets what Poſſeſſions he pleaſes ' with Eaſe: Juſt ſo the Soul that is naked and ' in want of the Communion and Fellowſhip of ' the Spirit, and under the hard Streights of ' Sin, cannot if he has a mind to it, bring forth ' any Fruit of the Spirit of Righteouſneſs in

 ' Truth

* 1 *Cor.* i. 30.

'Truth and Reality, 'till he partakes of the 'Spirit.

'How much therefore does it behove every 'one, earneſtly to beg of the Lord, that he 'might be made worthy to receive the Hea-'venly Treaſure of the Spirit, and ſo be enabled 'without Difficulty, and with Pleaſure to per-'form all the Commandments of the Lord, 'blameleſs and in Purity: For being poor and 'deſtitute of the Communication and Fellow-'ſhip of the Spirit, how is it poſſible he ſhould 'purchaſe ſuch ſpiritual Poſſeſſions, without 'the Riches and Treaſure of the Spirit? But,

'The Soul by the Interceſſion of the Spirit, 'and through Faith and much Patience, having 'found the *True Treaſure*, brings forth the 'Fruits of the Spirit with Pleaſure, as was hinted 'before, and fulfils the Righteouſneſs and Com-'mandments of the Lord, which are command-'ed by the Spirit within him, and by that he 'performs all things purely and perfectly, and 'without Blame.

'To illuſtrate this in another manner. If a 'Man that is Rich, has a mind to give a ſump-'tuous Entertainment, he takes of the Riches 'and Treaſure in his own Poſſeſſion, and is 'under no fear of Want, becauſe he has great 'Wealth; and therefore he entertains his Gueſts 'with great Variety, and in a ſplendid manner. 'But a poor Man that has no Riches, if he has a mind

'a mind to make an Entertainment, he finds 'himſelf in want of every Thing, even Veſſels 'and Garments, and other neceſſary Things. 'And when the Supper is over, and the Gueſts 'are departed, he is oblig'd to return what he 'had borrow'd of Silver Veſſels, or Garments, 'or any Thing elſe, and when all is reſtor'd to 'the Owners, he remains poor and naked as be-'fore; for not having Wealth of his own, he 'cannot rejoice in himſelf.

'Thus they who are Rich with the Holy 'Spirit, having in Reality the *Heavenly Trea-'ſure*, and the Fellowſhip and Communion of 'the Spirit in them, if they ſpeak the Word of 'Truth to any, or entertain them with Spiritual 'Diſcourſe, or deſire to cheer and glad the Souls 'of others, they take of their own Riches, and 'of the Treaſure they poſſeſs in themſelves, and 'with that do they cheer and refreſh the Souls 'of thoſe who hear their Spiritual Diſcourſes, and 'are in no fear of Want, becauſe they poſſeſs in 'themſelves the *Heavenly Treaſure* of Goodneſs, 'out of which Store they bring forth, and cheer 'their Spiritual Gueſts.

'But he that is poor and not poſſeſs'd with 'the Riches of CHRIST, and not having the '*Spiritual Treaſure* in his Soul, which produces '*an Univerſal Goodneſs of Words and Works, of 'Divine Thoughts and Myſteries Unutterable*; 'tho' he be willing and has a mind to ſpeak the 'Word of Truth, and cheer and glad thoſe that 'hear

'hear him, yet not poſſeſſing in himſelf the 'Word of God, in *Power* and in Truth, but 'collecting and borrowing Sentences from Scrip-'ture, or relating, and teaching what he has 'heard from Spiritual Perſons, he ſeems to refreſh 'and gladden others, and they are entertain'd 'with his Words, but when he has done ſpeak-'ing, every Word returns back from whence it 'was taken and borrow'd, and the Man him-'ſelf remains naked and poor, as before, having 'no Treaſure of the Spirit he can call his own, 'from whence to take, and profit, and revive, 'not being firſt reviv'd himſelf, nor rejoicing 'in Spirit.

'We ought therefore in the firſt Place, to 'beg of God with great Earneſtneſs of Mind, 'and in Faith, that he would be pleas'd to let 'us find and poſſeſs His Riches, the *True Trea-'ſure* of CHRIST in our Hearts, in the *Power* 'and *Efficacy* of the *Spirit*. Then having firſt 'found the Benefit of it in ourſelves, *Salvation* 'and *Eternal Life*, and the LORD *Himſelf*, we 'may afterwards benefit others, as Opportunities 'offer, producing from that *Treaſure of Chriſt* 'within us, all the Goodneſs of Spiritual Diſ-'courſes, and declaring Heavenly Myſteries: 'For ſo it pleaſed the Good Will of the Father, 'that He ſhould dwell with every one that *be-'lieveth*, and is deſirous of Him. * *For he that 'loveth me*, ſays Chriſt, *ſhall be lov'd of my 'Father*,

* *John* xiv. 21.

'*Father, and I will love him, and will manifeſt 'myſelf to him.* Again, *We will come unto him, I 'and my Father, and make our Abode with him.*

'Behold what the infinite KINDNESS of the 'Father has *will'd*; what the Incomprehenſible 'LOVE of *Chriſt* has *deſir'd*; what the Unſpeak-'able GOODNESS of the *Spirit* has *promis'd!* 'Glory be to the Tender Mercies of the Holy 'Trinity, which are unutterable!

'Now they who are thought worthy to be-'come the Sons of God, and to be born from '**Above* of the Spirit, and have CHRIST in them 'enlightning and giving them Reſt, are led after 'various and different manners by the Spirit, and 'are brought into a Spiritual Quietneſs by *Grace*, 'working inviſibly in the Heart. And to illu-'ſtrate this in ſome meaſure, let us ſet forth the 'Experience of ſome very noted Perſons in the 'World, as ſo many Examples of the different 'Operations, which are wrought in the Soul by 'GRACE.

'At one Time they find themſelves at a Royal 'Banquet, fill'd with Joy, and rejoice with Glad-'neſs not to be expreſs'd; at another Time they 'are as a Bride, enjoying divine Repoſe in the 'ſweet Communion and Fellowſhip of the Bride-'groom. At other Times they are ſeemingly 'like Angels without Bodies, ſo exceeding light and

* *John* iii. 3.

'and eaſy they feel themſelves with the Body.
'At other Times, they are like Men overcome
'with Wine; * joying and rejoicing in Spirit,
'and inebriated with Divine and Spiritual My-
'ſteries.

'At other Times they are in great Sadneſs and
'Grief for all the Children of Men, and for the
'whole Human Race, lamenting and mourning
'in the Love of the *Spirit*, kindled in them to-
'wards Mankind. At other Times they are ſo
'enflam'd with Love by the *Spirit*, that were it
'poſſible, they would enwrap and fold up all
'Mankind in their own Bowels, making no Di-
'ſtinction between Bad and Good.

'At other Times they are humbled ſo far
'below every Man, in the *Humility* of the
'Spirit as to reckon themſelves inferior to, and
'leſs than all. At other Times they are tranſ-
'ported and upheld by the *Spirit* in Unutterable
'Joy. At other Times they are like a ſtrong
'Man taking on him the Royal Armour, en-
'gaging his Enemies in Battle and overcoming
'them: Thus the Spiritual Man takes the
'Heavenly Armour of the Spirit, and wages
'War with his Enemies, and lays them flat at
'his Feet.

'At other Times the Soul reſts in great
'*Quietneſs*, Peace and Stilneſs, abſorp'd in Spiri-
'tual Pleaſure, and unexpreſſible Sweetneſs and
'Security.

* *Acts* ii. 13.

'Security. At other Times it is taught and in-
'ſtructed by *Grace* in Underſtanding and Wiſ-
'dom, not to be expreſs'd, and a Knowledge of
'the Spirit, that is paſt finding out, and which
''tis impoſſible for the Tongue and Mouth to
'utter.

'At other Times it becomes as Men in com-
'mon, ſo very various is the Way of Grace in
'them, and ſuch Variety is there in the Manner
'of its conducting the Soul; refreſhing it ac-
'cording to the Will and Pleaſure of God, and
'exerciſing it differently, thereby to reſtore her
'perfect and blameleſs, and pure to the Hea-
'venly Father.

'But the aforeſaid Operations of the Spirit, do,
'for the moſt Part, belong to ſuch as are arrived
'near to Perfection: And though thoſe various
'Enjoyments of Grace, we have mention'd, are
'differently expreſs'd, yet they never ceaſe, but
'one Operation conſtantly ſucceeds another in
'the Soul. For when the Soul is once arriv'd to
'the Perfection of the Spirit, and is throughly
'cleans'd from all corrupt Affections, and united
'and aſſociated with the Spirit the Comforter,
'in a Fellowſhip not to be expreſs'd; and ſo
'mix'd as to become One Spirit with it, then is
'it all *Light*, all *Eye*, all *Spirit*, all *Joy*, all
'*Reſt*, all *Gladneſs*, all *Love*, all *Compaſſion*, all
'*Goodneſs* and *Clemency*: For as a Stone in the
'midſt of the Sea is ſurrounded with Water, ſo
'they who are thoroughly drench'd with the
'Holy

'HOLY SPIRIT, are made like unto CHRIST; 'and poſſeſs unalterably in themſelves, the Vir- 'tues of the Power of the SPIRIT, being blame- 'leſs, innocent and pure within and without. 'For being thoroughly purify'd by the *Spirit*, 'how can they outwardly produce evil Fruits? 'But every where, and at all Times, the Fruits 'of the *Spirit* muſt appear and ſhine forth in 'them.

'Let us therefore beſeech the Lord with much 'Love, Hope and Belief, that he would be pleas'd 'to grant us the Favour of the Gift of the Spi- 'rit, and that the Spirit *itſelf* may govern and 'lead us into every Thing agreeable to the Will 'of God; and refreſh us with all the Variety of 'Reſt and Quiet He gives; ſo that with ſuch 'Direction, and Operations of Grace, and Spi- 'ritual Advancements, we may be thought wor- 'thy to arrive at the Perfection of the Fulneſs of 'CHRIST, as the *Apoſtle* expreſſes it: * *That ye 'might be fill'd with all the Fulneſs of God:* 'Again, *Till we all come unto a perfect Man,* '† *unto the Meaſure of the Stature of the Fulneſs 'of* CHRIST. Now,

'‖ The Lord hath promis'd all who believe in 'Him, and aſk in *Truth*, that He will make 'them partake of the Myſteries of the Un- 'ſpeakable Fellowſhip of the Spirit: Wherefore 'let

* *Epheſ.* iii. 19. † *Ch.* iv. 13.
‖ *John* xiv.

'let us be entirely devoted to the Lord, making 'haſte to attain the good Things before men- 'tion'd, and being conſecrated to Him both in 'Soul and Body, and nail'd to the Croſs of 'Chriſt, let us ſtrive to become worthy of the '*Eternal Kingdom*; giving Glory to the *Father*, 'and the *Son*, and the *Holy Spirit* for ever. '*Amen.*'

Having ſet before the Reader's View this ANCIENT MONUMENT of Primitive *Chriſtianity* and Preaching, which bears ſo near a Reſemblance to the Lady's Writings we have printed, that they ſeem to anſwer one the other as Face does to Face in a Glaſs; we ſhall ſay no more by Way of Apology, in her Behalf; only that we believe, * *of a Truth that God is no Reſpecter of Perſons; but in* EVERY NATION, *he that feareth Him, and worketh Righteouſneſs, is accepted with Him.*

Some perhaps may ſay, this Lady was a good *Catholick*, becauſe ſhe took the *Sacrament* every Day; but we take the Univerſal Love, and Charity ſhe breathes in her Writings, even towards Strangers, and thoſe too out of the Pale of her Church, to be a much better Criterion and Token of her being a good *Catholick*.

Others may ſay, that had ſhe really been inſpir'd with the Spirit of God, ſhe would have born an Open Teſtimony againſt every ſuperſtitious Practice,

* *Acts* x. 34.

Practice, in the Place where ſhe was bred and had her Converſation. But why ſuch an Inference? Did the Apoſtles as ſoon as they were inſpir'd with the Holy Ghoſt, bear an open Teſtimony againſt Circumciſion, and every *Jewiſh* Practice? Did *Peter*, who converted Thouſands by his Preaching, and was, no queſtion, enlightned at the ſame Time with the Spirit of God, ſee the Lawfulneſs of eating and converſing with the *Gentiles*, before he had a particular Revelation, or Viſion that ſhow'd him, he was not to call any *Thing common which God hath cleanſed*, Acts x. 15.

A

DISSERTATION

ON

PURE LOVE.

'TIS an Obſervation grounded, we believe, on Experience, that when any Art or Invention of Foreigners is brought into *England*, it generally meets with Improvement; we therefore ſhall preſent the *Publick* with a Slip, or Extract of a Plant which produces the moſt charming and delightful Flowers in Nature, that was cheriſh'd in *France* by a virtuous and pious Lady, and by the Skill of the celebrated Archbiſhop of *Cambray*, brought to great Perfection: But to ſpeak plain, without a Metaphor, we mean to give the *Engliſh* Reader an Extract of that great Man's Diſſertation on PURE LOVE; which, as the Author of his Life in *French* ſays, * 'Was always the favourite Doctrine

* Cette vertue diſintéreſſée a toujours été la Doctrine favourite de ce Prélat, la ſource de ſes diſgraces & de ſa glorie la clef de tous ces principes, le grand reſort de ſon cœur, & le dénouement de toute ſa vie. Donner une indée juſte de ſes ſentimens ſur cette Doctrine c'eſt le peindre par le trait eſſenciel.

'of that *Prelate*; the Source of his Disgrace, and 'his Glory; the Key of his Principles; the very 'Bent of his Heart; and is the Unfolding or Disco-'very of his whole Life. To give therefore a just 'Idea of his Sentiments concerning that Doctrine, is 'to describe him by his most distinguishable Fea-'tures.'

The same Author, speaking of PURE LOVE, says, '*It inspires us with high and noble Thoughts of God,* 'and is the Spring of all our finest Sentiments. By 'this Principle a Man no longer looks upon himself as 'an independent Creature made for himself, but con-'siders the universal Lump of Mankind as one great 'Family, of which all Nations are but so many 'Branches, and all Men either as Fathers, Brothers, 'and Children of one common Father, who would 'have us prefer the general Good of his Family to our 'own particular Interest.

'*'Tis by this* PURE CHARITY *that the lowest and* 'most common Virtues are made divine, and we our-'selves lovely, polite, and disinterested; not to please 'Men, but to make them good; to aid and assist them; 'to bear with their Weaknesses; and, *as much as in* '*us lies, to live peaceably with all Men.*'

If this be a just and true Description of the Arch-bishop of *Cambray*'s Doctrine of PURE LOVE, as we verily think it is, we hope it will not be accounted unseasonable, considering the Taste of the Age, and the very low and groveling Sentiments too commonly broach'd in all sorts of Company, to make the Doc-trine more publick. And 'tis hop'd some, at least, of the rising Generation, will be found to have *Genius's* suitable to receive, and even improve, the noble Sentiments of that great and good Man.

THE

* THE *Lord hath made all Things for Himself*, as saith the Scripture, and 'tis for His Glory that He wills our Happiness. Our Happiness is only a sub-ordinate End, which He has made relative to the last and great End, which is His Glory. To conform therefore to the great End of our Creation, we must prefer God to ourselves, and not desire our own Happi-ness but for His Glory; otherwise we shall go con-trary to His Order.

What makes Men so very unwilling to understand this Truth, is the Love they have for themselves, and because they will not love but for their own Interest. They perceive well enough, that they ought to love God above all his Creatures; but they don't perceive what it is to love God more than themselves, and to love themselves only for God. But is it not astonish-ing that Men find a Difficulty in understanding a Rule so *plain*, so *just*, and so *essential* to a Creature?

God truly wills that we should find our Interest in being united to Him; but then that Motive ought not to be the Chief: We ought to desire the Glory of God more than our own Interest or Happiness, and not even so much as desire that but for his Glory.

But this indeed is the Thing which Man, so in love with himself, since his Fall and Transgression, finds so hard to understand. But, come, let us do justice to ourselves, and to God also. Did we make our-selves? Are we dependent on God, or ourselves? Has He made us for our own Sakes, or for His? To whom are we beholden for our Being? Is it for our Happi-ness only, or for His Glory that He made us? If it is for His Glory, we ought then to conform to the great End of our Creation: We ought to desire His

 Glory

* Prov. xvi. 4.

Glory more than our own Happineſs, and make our Happineſs ſubordinate to His Glory.

But that I may fully convince thoſe who go under the Denomination of *Chriſtians*, of the Superlative Right God has over His Creatures, I ſhall endeavour to make them conſult the Idea they have of Friendſhip.

Among Friends, every one would be lov'd purely for himſelf, without the Motive of Intereſt. Alas then! if poor miſerable Man, unworthy of any Love, cannot bear to be lov'd on account of Intereſt, how dares he think that God can bear it? Pure Friendſhip is a Thing ſo jealous, nice and ſcrupulous, that the leaſt Mixture of any Thing elſe will offend it: It muſt have the whole Heart without Reſerve. He that truly loves, would be lov'd purely for his own Sake; and in the Tranſport of his Paſſion, would be preferred above all Things, and alone; nay, then every Thing in the World muſt give way to him; and he expects that one ſhould wholly forget one's ſelf, and be given up to him entirely. Such is the Jealouſy of Love in *Tranſport*, and that Jealouſy is nothing but the Tyranny of *Self-love*.

A Man need but look into, and ſound himſelf, and he will find this Fund of Idolatry; and he who does not find it, does not ſufficiently know himſelf. Now this Jealouſy, which is ridiculous, and the moſt odious Injuſtice in us, is the higheſt Juſtice in God. And tho' nothing is ſo common, and ſo ſhameful, as for Men to be jealous; yet to God, who will not give His Glory to another, and who calls Himſelf a *jealous God*, His Jealouſy is eſſential to His Perfection.

Conſult then, thou that readeſt this; conſult, I ſay, the Corruption of thy own Heart, and let thy Jealouſy of Friendſhip give thee to underſtand the infinite

finite Delicacy of DIVINE LOVE. When thou findeſt this Delicacy in thy own Heart, for the Friendſhip thou requireſt of thy Friends, thou doſt not look upon it as a Chimera or refin'd Notion, but on the contrary wouldſt be highly diſpleas'd with thy Friends, who had not the ſame delicate Senſe of Friendſhip. Why then muſt not God be allowed to have it as well? Why muſt not He expect, and require to be lov'd, in the Manner thou wouldſt have thy Friends love thee? Why wilt thou not believe that His GRACE can form to Himſelf ſuch Worſhippers, *in Spirit and in Truth*, as love Him in the Manner thou art not aſham'd to be lov'd thyſelf? O judge and condemn thyſelf, and give Glory to God.

I grant that prophane and wicked Men, who have this *Idea* of Pure Friendſhip, do not follow it; and that all their Friendſhip without *Grace*, is nothing but *Self-love* ſubtilly diſguis'd and counterfeited; but ſuch an Idea they certainly have of Friendſhip. Shall they then, when the Object is only a vile and corruptible Creature, have this *Idea* of Pure Friendſhip, and ſhall not we be allow'd to have the ſame, when God is the Object of our Love?

The very *Heathens* had this Idea of Friendſhip; and we need not only read their Writings, and wonder, that *Chriſtians* will not allow us to love God, by His *Grace* as the *Heathens* thought they muſt love one another to merit the Name of *Friends*.

Let us hear *Cicero*, (one of thoſe *Heathens*) 'To 'be impatient, ſays he, on account of what one ſuf-'fers in Friendſhip, is loving one's Self, and not 'one's Friend.' He afterwards ſays, 'That Friend-'ſhip cannot ſubſiſt but among the Good and Virtu-'ous.' That is to ſay, among thoſe who adhering ſtrictly to its Principles, preſer what is right and juſt,

to what the Vulgar call Profit and Intereſt. 'For 'otherwiſe, ſays he, Intereſt being the Motive and 'Rule of Friendſhip, the leſs Virtuous, who have 'more Wants and Cravings than others, would be the 'fitteſt to unite in Friendſhip, becauſe they are more 'eager in loving what is for their Intereſt. We are 'therefore of Opinion, ſays *Cicero*, that we ſhould ſeek 'Friendſhip, not for the Hope of the Profit and Ad-'vantage to be drawn from it, but becauſe the Profit 'and Advantage is in itſelf. Self-intereſted Men are 'deprived of this excellent and moſt natural Friend-'ſhip, which is to be ſought by and for itſelf only: 'They let not their own Experience and Examples 'inſtruct them to how great Height the Power of 'Friendſhip may be carry'd. Every one loves him-'ſelf not to be recompenc'd for his Love, but becauſe 'every one by himſelf is dear to himſelf. If this 'Rule be not always included in Friendſhip, one ſhall 'never find a true Friend; for he only is one's true 'Friend,' who is a ſecond Self.'

Cicero could not carry the Diſintereſtedneſs of Friend-ſhip to a greater Height, than by requiring that our Friend be dear to us of himſelf, without any other Motive, as we are dear to ourſelves without any Hopes which excite us to that Love. *Self-love* in this Senſe is, without doubt, the perfect Model of *diſintereſted* Friendſhip. And *Horace*, though of *Epicurean* Principles, has argu'd upon the ſame Principle for the Union of Friends among themſelves; for ſpeaking of the Philoſophical Converſation he had in the Coun-try, he ſays, * 'We enquired whether Men were 'happy by Riches or by Virtue? And whether Self-'Intereſt or Perfection alone be the Motive of 'Friendſhip?'

This

* ——— ——— ——— Utrumve
Divitiis homines, an ſint Virtute beati?
Quidve ad amicitias, uſus rectumve trahat nos?

This ſo pure *Idea* of Friendſhip is not ſolely to be found in *Cicero*'s Writings, for he drew it from the Doctrine of *Socrates*, as *Plato* explain'd it. Theſe two great Philoſophers, the latter of which relates the Diſcourſes of the former in his Dialogue, ſays, that we ſhould fix our Hearts upon the τὸ Καλὸν, that is *Sove-reign Beauty* and *Goodneſs*, or *Sovereign Perfection*, for love only of that which is *Beautiful*, *Good*, *True* and *Perfect* in itſelf. Wherefore they frequently ſay, we muſt ſet no Value or Eſteem upon that which is *made*, τὸ γενόμενον, that is, any Tranſient Being, that we may unite ourſelves to that which *Is*; that is to ſay, the *Perfect* and *Immutable Being*, which they call τὸ ὄν, *He that is*. Hence *Cicero*, who has only repeated their Maxims, ſays, * 'If we could but ſee with our 'own Eyes the *Beauty* of VIRTUE, we ſhould be ra-'viſhed with the *Love* of its PERFECTION.'

And *Plato*, in his Treatiſe call'd the *Banquet*, makes *Socrates* ſay, 'That there is ſomething more divine in 'him that loves, than in him that is beloved.' Here then is the utmoſt Delicacy of the *pureſt Love*. He who is belov'd, and would be ſo, is taken up with *him-ſelf*; but he that loves, without thinking of being lov'd, has in him what is moſt *divine* in *Love*, namely, *Tranſport*, *Forgetfulneſs of Self*, and *Diſintereſtedneſs*.

BEAUTY, ſays the ſame Philoſopher, does not con-ſiſt in any particular Things, as *Animals*, the *Earth*, or the *Heavens*; but the *Sovereign Beauty* is *in* and *by* Himſelf, being always uniform with Himſelf. All other Things which are *beautiful*, partake ſo of the *So-vereign Beauty*, that whether they are born or die, they neither add to, nor take away from Him, and He ſuf-fers no Loſs by them. Whenſoever then a Man raiſes himſelf to real and true Friendſhip, he begins to ſee the *Sovereign Beauty*, and is got juſt to *Perfection*.

'Tis

* De Offic.

'Tis eaſy to perceive, that *Plato* ſpeaks of a Love of the *Sovereign Beauty* in himſelf, without regard to Intereſt. 'Tis this *Univerſal Beauty* which raviſhes the Soul, and makes it forget every particular Beauty. And this Philoſopher ſays, in the ſame *Dialogue*, that LOVE deifies a Man; that it inſpires and tranſports him. There is no Perſon ſo bad, ſays he, but what love for *Virtue* can make a God of, ſo as that he ſhall become like unto the *Sovereign Beauty* in Nature; and as *Homer* ſays, that a God inſpired ſome *Heroes*, this is what LOVE does to *Lovers* form'd by himſelf. Thoſe only who *love* are willing to die for another. Then *Plato* cites the Example of *Alceſta*, who died that her Huſband might live. That then which makes a God of a Man, according to *Plato*, is by *Love* to prefer another ſo far to *one's Self*, as to forget and ſacrifice one's Self, and to be willing to be eſteem'd as nothing. This *Love*, in his Opinion, is a *divine Inſpiration*; and 'tis the *Immutable Beauty* which raviſhes Man out of himſelf, and makes him like *itſelf* by *Virtue*.

This was the *Idea* of Friendſhip among the *Heathens*. *Pythias* and *Damon*, who liv'd under *Dionyſius* the Tyrant, were willing to die one for the other; at which the Tyrant was ſurpriz'd, and ſigh'd to ſee two ſuch *diſintereſted* Friends.

And this *Idea* of a perfect *Diſintereſtedneſs* reign'd in the *Policy* of the ancient Legiſlators. Every Man was to prefer the Laws, and his Country, to himſelf, becauſe Juſtice required it, and alſo what is call'd *Beauty*, *Goodneſs*, *Juſtice* and *Perfection*. This Order or Law was to regulate every Thing, but chiefly Man's *Self*. He was not by obeying this Law or Order to count upon making himſelf happy, but on the contrary, for the Love thereof, he was to devote himſelf to Death and Deſtruction, without Hopes of Remedy. Thus *Socrates*, in the Book of *Plato*, call'd *Crito*, chuſes rather

rather to die, than break Priſon and eſcape, becauſe he would not diſobey the Laws which had condemn'd him to Priſon. And in another Book call'd *Gorgias*, *Socrates* deſcribes a Man who accuſes himſelf, and is willing to die, rather than by his Silence to elude the Rigor of the *Laws*, and the *Authority* of the Magiſtrates.

All Legiſlators and Philoſophers that have reaſon'd about *Laws*, have taken it for a fundamental Principle of *Society* and *Government*, that the Publick Good is to be preferred to every Man's Self, not through an Expectation of ſome Intereſt or Advantage, but thro' a diſintereſted Love of Order, which is, *Beauty*, *Juſtice*, and *Virtue* itſelf. It was for this Conception and Idea of *Order* and *Juſtice* a Man was to die; that is, according to the Notions of the *Heathen*, a Man was to be willing to loſe all that he had which was *real*, and be reduc'd to a meer Ghoſt or Shadow, and not even know for certain, whether that Ghoſt or Shadow was not a Fiction of the *Poets*. Shall then *Chriſtians* refuſe to do for God, *infinitely perfect*, whom they certainly know, what thoſe *Heathens* thought themſelves oblig'd to do for an abſtract *Notion* and *Idea* of *Order*, *Juſtice*, and *Virtue*?

†*Plato* often ſays, that the Love of BEAUTY is the *ſummum bonum*, or whole Good of Man: That Man of himſelf cannot be happy, and that what is moſt divine for him, is to deny and go out of himſelf for *Love:* And truly, the Pleaſure a Perſon feels in the Tranſport of his *Paſſion*, is but an Effect of the *Bent* and *Longing* of the Soul to be freed from its ſtreight Confinement, that it might love the *infinite Beauty* out of itſelf.† When this Tranſport ſettles upon any deceitful and tranſient Beauty which appears in the Creature, 'tis *Divine Love* ſtray'd and miſplac'd. 'Tis in itſelf a divine *Arrow* or *Dart*, but miſguided: For that

which

which in itſelf is *divine*, becomes *Illuſion* when ſettled upon a vain Image or Likeneſs of the *perfect Good*, ſuch as a created Being, which is no more than a Shadow of the *Supreme Being*. But the *Love* that prefers *infinite Perfection* to itſelf, is, as *Plato* ſays, a divine and inſpired Motion.

This Motion or Impreſſion is given Man from his very *Origin*. His Perfection is by Love, ſo to deny and go out of himſelf, that he may convince and perſuade others, as well as himſelf, that he loves thoſe to whom he is united in Friendſhip, without any regard to himſelf. This *Idea* is ſo ſtrong, notwithſtanding *Self-love*, that a Man would be aſham'd to confeſs that he lov'd no-body without ſome View of Intereſt. And the Reaſon why Men counterfeit and diſguiſe ſo cunningly all the Motives of *Self-love*, is only for ſhame they ſhould be found to love themſelves in others. As then nothing is ſo odious, as the Sight or Idea of a Heart always taken up with itſelf, ſo nothing pleaſes ſo much as certain generous Actions which perſuade the World and ourſelves, that we have done Good for the Sake of Good itſelf. Nay, even *Self-love* pays a Veneration to this *diſintereſted* Virtue, by the ſubtil Diſguiſes it puts on, that it may appear like it; ſo true it is that Man, who is not *of* himſelf, is not made to *ſeek* himſelf, but to be entirely reſign'd up to *Him* who made him. His Glory and Perfection is to go out of himſelf, to forget himſelf, to be loſt and abſorp'd in the pure Love of INFINITE BEAUTY.

But how does ſuch a Thought fright the Man who is a Lover of himſelf, and accuſtom'd to make his own ſelf the Center of every Thing? This Thought alone is enough to make *Self-love* tremble, and to ſhock a ſecret inbred Pride that always inſenſibly makes the *End* to which we ourſelves ought to relate, to relate to *itſelf*.

But

But this Thought or Idea which ſo frights us, is the Foundation of all *Friendſhip* and *Juſtice*. We can neither make *Self-love* agree with it, nor can we be quit of it; for 'tis what *in us* is moſt *divine*. None can ſay that ſuch a Thought or Idea is only a vain Imagination; becauſe when Men invent Things, they invent them when they will, purely to pleaſe themſelves; whereas nothing is more common, than for a wicked Man, and even one that is exceeding vain and intoxicated with Pride, to think in that manner, notwithſtanding his *Self-love*. And not only the common Experience of ſuch a *Thought* is a Prodigy of Virtue above Man, but 'tis very wonderful that we ſhould find ſuch a Thought *in* us; and ought to ſtrike us with Amazement. For what but a *Principle* infinitely ſuperior to us could direct and teach us to raiſe ourſelves ſo intirely above ourſelves? What is it that could have given a Man ſick and intoxicated with *Self-love*, even to Adoration, ſo elevated a Thought as to count himſelf as nothing; to become a Stranger to himſelf, and to love himſelf no otherwiſe than by pure Charity, as his Neighbour? What could teach him to be jealous of himſelf, even againſt himſelf, for another inviſible Object that for *ever* ſhould efface *Self*, and leave no Trace of it? This *Idea* alone makes a Man *divine*, inſpires and fills him with Infinity.

I allow the *Heathen* who magnify'd *diſintereſted* Virtue ſo highly, practiſed it but badly. I alſo allow, that *Self-love* among the *Heathens*, vainly boaſted itſelf with the Appearances of PURE LOVE: But, however they did boaſt of it, even thoſe among them whom *Pride* had the greateſt Sway over, were charm'd with the *Idea* of diſintereſted *Virtue* and *Friendſhip*: They carried it *within* them, and they could never efface nor obſcure it: They could neither follow nor gainſay it. Shall *Chriſtians* then gainſay it? Will not

they,

they, like the *Heathen*, be contented to admire, tho' they do not follow it as they ought? The very Vanity of the *Heathen* reſpecting this *Virtue*, ſhews how excellent it is. As for example; the Praiſe which all *Antiquity* has given to *Alceſta* would have been ridiculous and without Foundation, if it had not, in their Eſteem, been a beautiful and virtuous Thing for *Alceſta* to die for her Huſband. Without this fundamental Principle her Action had been extravagant Fury and Madneſs. But all *Heathen* Antiquity has decided otherwiſe; it ſays with *Plato*, *That there is nothing more divine than to forget* one's Self *for the beloved Object*. *Alceſta* is the Admiration of Men, for being willing to die, and be no more than a vain Shadow, that he whom ſhe loved might live. This *Forgetfulneſs* of Self for *ever*; this entire Sacrifice of one's Being; this Loſs of all one's Self for ever, is in the Eyes of *Heathens* what is moſt *divine* in Man; 'tis what juſt carries him to Perfection. Behold then the *Idea* of Virtue and Friendſhip, imprinted in the Hearts of Men who were never acquainted with the true Origin and Creation of Man; who were blinded with *Self-love*, and alienated from the *Life* of God.

The celebrated Author might, we think, have ſtrengthned his Arguments, and confirm'd the *Idea* of PURE LOVE, by many Texts of Scripture. He might have ſhewn, that the Doctrine of PURE LOVE was what Chriſt taught and enjoined his Diſciples. * *He*, ſays Chriſt, *that loveth Father or Mother more than me, is not worthy of me: And he that loveth Son or Daughter more than me, is not worthy of me: And he that taketh not his Croſs, and followeth after me, is not worthy of me. He that findeth* his Life *ſhall loſe it: And he that loſeth* his Life *for my Sake, ſhall find it.* 'Tis true, He promiſed Life everlaſting to ſuch as ſhould deny

* Mat. x. 37. 39.

deny themſelves, and lay down their Lives for His Sake and the *Goſpel*'s: But was it the Promiſe of *Life everlaſting*, or the LOVE OF JESUS, which made them willing to deny themſelves, to part with all, and ſuffer the moſt cruel and ignominious *Deaths?* Was not the Love of CHRIST as *ſtrong* in them as *Alceſta*'s for her Huſband? Could the *Heathens* ſay, *If we did but ſee the Beauty of* VIRTUE, *we ſhould be raviſh'd with the Love of its* PERFECTION; and is not CHRIST, the Son of God, that VIRTUE they ſpake of?

Does not the great Apoſtle of the *Gentiles* ſay, * *I am crucify'd with Chriſt, nevertheleſs I live, yet not I, but Chriſt liveth in me; and the Life I now live in the Fleſh, I live by the Faith of the Son of God who loved me, and gave himſelf for me?* Is not this an Annihilation of *Self*, a perfect *Death*, a *Tranſformation* of the whole Man, and a paſſing into the *Being* and *Eſſence* of *Chriſt?*

Did not *Moſes* deſire of God, when the Children of *Iſrael* had made themſelves a Golden Calf and worſhipped it, either to † *forgive their Sin, or* BLOT *his Name out of the Book which he had written?* And did not *Paul* ‖ *wiſh himſelf* accurſed from CHRIST *for his Brethren, his Kinſmen according to the Fleſh?* Behold then the *Nobility*, the *Heroicneſs*, the *Infinity*, of PURE LOVE!

* Gal. ii. 20. † Exod. xxxii. 32. ‖ Rom. ix. 3.

OF

GOD's Operation

IN THE

SOUL.

WHAT a Comfort it is, O my God! to think that every Thing is the Work of Thy Hand, even that which is within me, as much as that without. Thou art always with me. When I do Evil Thou art with me, reproaching me for the Evil I do, and making me regret the Good I forſake, and letting me ſee Thy merciful Arms ſtretch'd out to receive me. When I do Good, 'tis Thou inſpireſt me with the Deſire of it, and doſt it in me.

Thou art therefore (and I am even raviſh'd with the Thought of it) operating without ceaſing in the midſt of my Heart. Thou workeſt there inviſibly, juſt as a Labourer works in the Mines and Bowels of the Earth. Thou doſt every Thing, and yet the Bulk of Men ſee Thee not. They aſcribe nothing to Thee. I myſelf wander'd, and ſtrove in vain to find Thee at a Diſtance from myſelf. I try'd by collecting together in my Mind all the wonderful Works of Nature, to frame an Idea of Thy Grandeur. I ſought Thee among Thy Creatures, and did not think of finding Thee in my own Heart, where thou art never abſent.

No,

No, there is no Need, O my God! * *to deſcend into the Deep, nor to go over the Sea*, as ſay the holy Scriptures, † *nor to aſcend into Heaven*, to find Thee, for Thou art nearer to us than we are to ourſelves.

O Lord! who art ſo great, and yet ſo familiar; ſo high above the Heavens, and yet fitting Thyſelf ſo to the loweſt of Thy Creatures; ſo infinite, and yet ſo intimately incloſ'd in my Heart; ſo terrible, and yet ſo lovely; ſo jealous, and yet ſo eaſy of Acceſs to thoſe who freely approach thee with pure Love! O, when will the Time come that Thy Children ſhall be no longer unacquainted with thee! O, that I had a Voice capable and ſtrong enough to reprove the whole World for their Blindneſs, and to declare with Authority what Thou *really* art!

To bid Men look for Thee in their own Hearts, is like bidding them look for Thee in the moſt remote and unknown Parts of the Earth; for what is more remote and unknown to the Generality of vain and heedleſs Mortals, than the ſecret and quiet *Receſſes* of their own Hearts? Do they know what it is to look into themſelves? Have they ever try'd the *Way* to it? Can they ſo much as imagine what that INWARD SANCTUARY, that impenetrable *Center* of the Soul is, where Thou art worſhip'd *in Spirit and in Truth?* They are always at a diſtance from themſelves, among the Objects of their *Ambition* or *Diverſions*. Alas! how ſhould they underſtand *Heavenly Truths*, when, ‖ as Jeſus Chriſt ſaid, They underſtand not thoſe of this World? They can't conceive what it is to enter into themſelves by *ſerious Reflections*; what then would they ſay, if one ſhould bid them be empty'd of themſelves, and abſorp'd in God?

As

* Deut. xxx. 11. † Rom. x. 6. ‖ John iii. 12.

As for me, O my Creator! my Eyes being clos'd to all outward Objects, which are but *Vanity* and *Vexation* of Spirit, I would find in the moſt ſecret Part of my Heart, an intimate Familiarity with Thee through *Jeſus Chriſt* Thy Son, who is Thy WISDOM, and ETERNAL REASON; who took Fleſh, and patiently ſubmitted to the *Shame* and *Death* of the *Croſs*, that by it He might degrade our *vain* and *falſe* Wiſdom. There it is, coſt what it will, in oppoſition to my worldly Fears and Reaſonings, I would become *little* and *low*, yea a *Fool*, and more contemptible in my own Eyes, than in the Eyes of all the *Wiſe* and *Prudent* of this World. There it is, I would be fill'd and *inebriated* with the *Holy Spirit* as the Apoſtles were; and like them, ſuffer myſelf to be the *Deriſion* and *Scorn* of the World.

A

SHORT ACCOUNT

OF THE

LIFE *and* Writings

OF

The Lady *GUION.*

THE Lady aforemention'd, who eſpous'd and cheriſh'd the Doctrine of PURE LOVE in *France*, was call'd *Madame Jeane Marie Bouviers de la Mothe Guion*; ſhe was born at *Montargis*, of a good Family: At fifteen Years of Age ſhe was married to a Gentleman of the ſame Place, and continued there till her Widowhood, preſerving always the Reputation of a pure and unſpotted Virtue.

From her tendereſt Years, ſhe in a very particular manner conſecrated herſelf to God, and was ſo affected with divine Things, that when ſhe heard or read of the Sufferings of the Saints and Martyrs, ſhe would wiſh to be ſuch an one herſelf: But when ſhe grew more a Woman, the Follies incident to Youth, but

chiefly Pride and Vanity, had Predominance over her, though ſhe often felt ſecret Rebukes in her Heart for them, and would bewail her Failings and Tranſgreſſions bitterly.

Her married State was accompanied with great Croſſes; but they rather augmented than ſlackened her Love for God, and Zeal for Religion. She often found her Heart inflam'd with the Love of God, and had great Deſires and Longings in her Soul for a cloſer Communion with God. When her Mind was uneaſy and troubled about her State and Condition, ſhe would make it known to her *Confeſſors*; but they were Strangers to the Way in which God was leading her; for inſtead of directing to Him, who ſometimes, in the ſecret of her Heart, ſmote her with His gentle Corrections, and at other times enamour'd her with His BEAUTY, they ſet her to ſaying of Prayers, and repeating daily the Office, as 'tis called, of the *Bleſſed Virgin*. But all this did nothing for her: It heal'd not the Wound, which was inward, nor did it eaſe her Mind, which could find no Reſt 'till ſhe had found Him whom her Soul loved.

At length, God who heard her Sighs and ſecret Groans, and knew the Sincerity of her Heart, was pleaſed to ſend her a ſudden Relief. 'O my *Divine* 'Love, *ſays ſhe*, the Deſire which I had to pleaſe 'Thee, the Tears which I ſhed, the great Pains and 'Labours I underwent, and the little Fruit I reap'd 'from them, moved Thee with Compaſſion. Thou 'gaveſt me in an Inſtant, through Thy Grace and 'Goodneſs alone, what I could never have given my-'ſelf by all my Efforts and Endeavours. The Thing 'happen'd as follows: God permitted a religious 'Man, who was juſt come out of a five Years Solitude, 'to paſs by my Father's Habitation, and make him a 'Viſit: My Father knowing the religious Concern

'I was under, adviſ'd me to make my Condition 'known to him; which I had no ſooner done, ſig-'nifying the Difficulties I had about Prayer, but he 'preſently reply'd, * *'Tis*, Madam, *becauſe you ſeek* '*without what you have within; accuſtom yourſelf to* '*ſeek God in your Heart, and there you will find Him.*' 'When he had ſpoke theſe Words, he left me; but 'they were like the Stroke of a Dart, which pierc'd 'my Heart aſunder. They brought to my Heart 'what I had ſought for ſo many Years, or rather they 'help'd me to diſcover what was there, but for want 'of knowing it, I had not enjoy'd it. O my God, 'Thou wert in my Heart, and requiredſt nothing but 'a turning of my Mind *inward* to Thee to make me 'feel Thy *Preſence!* O infinite GOODNESS! Thou 'wert ſo near, and I ran hither and thither to ſeek 'Thee, but found Thee not. My Life was a Bur-'then, though my *Happineſs* was within me. I was 'poor in the midſt of Riches, and ſtarving with Hun-'ger near a Table ſpread with Dainties, and a *con-'tinual Feaſt*. O BEAUTY, ancient and new, why 'did I know Thee ſo late? Alas! I ſought Thee 'where Thou wert not, and did not ſeek Thee where 'Thou wert. 'Twas for want of underſtanding theſe 'Words of the Goſpel, † *The Kingdom of God cometh* '*not with Obſervation; neither ſhall they ſay, Lo here, or* '*Lo there, for behold the Kingdom of God is* WITHIN *you.* 'This I now experienced, for then Thou becameſt 'my King, and my HEART was Thy Kingdom, 'where Thou reigneſt as Sovereign, and didſt what 'Thy Will was to have done.'

This effectual Reach of God's Love to her Soul, was about the 20th Year of her Age. The Perſon

* C'eſt, Madame, que vous cherchez audéhors ce que vous avez au dedans. Acoutumez-vous à chercher Dieu dans votre Cœur & vous l'y trouverez.

† Luke xvii. 20.

who was inſtrumental to it, brought her afterwards acquainted with one *Genevieve Granger*, Prioreſs of the *Benedictines*, a Woman of ſingular Piety; and ſhe was very aſſiſting to her in the Way he had turn'd her. But her *Confeſſor* did what he could to hinder her from inward Prayer and Retirement, and perſuaded her Mother-in-Law, and her Huſband, to moleſt her in the Practice of it: And the Method they took ſhe ſays, *was to watch what ſhe did from Morning to Night.* She was not allow'd to go out of the Chamber of her Mother-in-Law; nor to ſtir from her Huſband's Bedſide, who was often afflicted with the Gout. 'Sometimes, *ſays ſhe*, I carried my Work to the Window, under pretence of ſeeing better, that I might 'have a few Moments Repoſe; but they would look 'if I did not Pray inſtead of Working. And when 'my Mother-in-Law and my Huſband play'd at 'Cards, if I did but turn myſelf towards the Fire, 'they would look whether I ſhut my Eyes, and if 'they ſaw that I did, they would be angry with me 'for Hours together. But what is ſtill more ſtrange, 'when my Huſband was well, and could go abroad, 'he would not that I ſhould pray in his Abſence. 'He would look at my Work when he came in, to 'ſee if it went on, and ſometimes would turn back 'very quickly when he went abroad, and if he found 'me in my Cloſet at Prayer, would be very angry: 'And I would ſay to him, Sir, what ſignifies it what I 'do in your Abſence, as long as I am diligent in tending you at Home; but this did not ſatisfy him, he 'would not have me pray in his Abſence any more 'than in his Preſence. I believe there is hardly a 'Torment equal to the being ſtrongly and inwardly 'drawn to Retirement, and not have it in one's Power 'to be alone. But, O my God! the Oppoſition that 'was made to hinder me from loving Thee, did but 'augment my Love; and when they ſtrove to hinder 'me from ſpeaking to Thee, Thou dreweſt me into 'an

'an inexpreſſible *Silence*; and by how much they en-'deavour'd to keep me from Thee, by ſo much the 'cloſer didſt Thou unite me to Thyſelf.

'The peculiar Property of Inward Prayer is to 'give a ſtrong Faith. Mine was without Limits, as 'was alſo my Truſt and Reliance on God; and the 'Love I had for His Will, and the Diſpoſition of 'His Providence towards me. Then is felt the Truth 'of theſe Words, *My Yoke is eaſy, and my Burthen is 'light.* I had a ſecret Deſire given me, from that 'Time, to be wholly reſign'd to God's Will, come 'what would come: And I ſaid within myſelf, O 'my LOVE, what couldſt Thou deſire me to offer 'up to Thee that I could not willingly do? O ſpare 'me not. I could ſcarce hear ſpeak of God, or our 'Lord Jeſus Chriſt, without being juſt raviſh'd out 'of myſelf: But what I moſt wonder'd at, was the 'great Difficulty I had to ſay the vocal Prayers I was 'us'd to do. As ſoon as I opened my Mouth to pronounce them, the Love of God ſeiz'd me ſo ſtrongly, 'that I was ſwallowed up in a profound Silence, and 'ſuch a Peace as I am not able to expreſs. I made 'repeated Trials to do the ſame, but could not go on 'with them. And as I had never heard ſpeak of ſuch 'a State, I knew not what to do: But the Inability 'of performing that Taſk increaſed, becauſe *Love* 'became every Day more ſtrong, more violent, and 'more * abſorping: There was made in me, without 'the Sound of Words, a continual Prayer, which 'ſeem'd to me, to be the Prayer of our Lord Jeſus 'Chriſt Himſelf, a Prayer of the WORD, which is 'made by *the Spirit*, which according to St. *Paul*, '† *aſketh for us* what is Good and Perfect, *and conformable to the Will of God.*'

* Plus abſorbant. † Rom. viii. 26, 27.

But that inward Prayer, that profound Peace, that Communion with God and Chriſt, which made her practiſe what was Good with Eaſe, was often interrupted, and ſometimes quite gone. 'My Paſſions, 'ſays ſhe, were not mortified, and they quickly oc-'caſioned new Struggles: I was too vain of my Perſon, 'and that Propenſity which ſeem'd dead while I was 'ſmitten with the Love of God, reviv'd again; which 'made me ſigh and cry to God continually, that he 'would be pleaſed to take that Obſtacle out of my 'Way, and make me ugly. I would have choſen 'to be deaf, blind and dumb, that nothing might 'divert me from *my Love*.

'In a Journey to *Paris*, how many Snares were 'laid in my Way. I met them almoſt at every Step, 'and through Unwatchfulneſs was often catch'd in 'them: But, O my Love, how ſeverely didſt Thou 'puniſh me for them! O how many Tears did thoſe 'Faults coſt me, which I let myſelf be drawn into, 'as it were, againſt my Will! Thou knoweſt, O 'my God, that Thou didſt deal with me ſometimes 'like a Father who pities the Weakneſs of his Child, 'and careſſes her after her little Faults. How often 'didſt Thou let me ſee that Thou lovedſt me, though 'I had Blemiſhes which ſeemed to be almoſt volun-'tary? 'Twas the Sweetneſs of this Love, after my 'Fall, which cauſed my greateſt Pain; for the more 'Thou ſhewedſt Thyſelf good towards me, the more 'inconſolable I was, if I but turn'd away a Moment 'from Thee; and when I had made a little Slip, I 'found Thee ready to catch hold of me, and I ſaid 'to Thee, O my God, is it poſſible that Thou canſt 'be ſo indulgent to my Faults? I that leave Thee 'thro' vain Compliances, and a Fondneſs for frivolous 'Objects; and yet no ſooner return to Thee, but I 'find Thee waiting for my Return, and Thy Arms 'ſtretch'd out to receive me!

'O

'O Sinner! Sinner! Canſt thou indeed complain of 'thy God? Ah, if there is any Juſtice remaining in 'thee, acknowledge that thou willingly goeſt aſtray 'from Him; that thou leaveſt Him againſt his Will; 'but that if thou returneſt, He is ready to receive 'thee; and if thou doſt not return, that He tries by 'the ſtrongeſt and moſt engaging Motives to win thee 'to it: Thou turneſt a deaf Ear to Him, thou wilt 'not hear Him; thou ſayeſt, He ſpeaks not to thee, 'tho' He calls with all His Might; but 'tis becauſe 'thou daily turn'ſt thy deaf Ear, and wilt not hear 'His lovely and charming Voice. O my Love, 'Thou didſt never ceaſe to ſpeak in my *Heart*, and 'ſuccour it in the Time of Need.

'When I was at *Paris*, my *Confeſſor* ſeemed to 'wonder, ſeeing me ſo young. After I had confeſ-'ſed, they told me, I could not ſufficiently thank 'God for the Graces He had beſtowed on me, and if 'I knew them, I ſhould be amazed at them, and 'that if I was not faithful, I ſhould be the moſt un-'grateful of Women. Some would acknowledge, 'that they never knew a Woman which God held ſo 'cloſely, and in ſo great a Purity of Conſcience. 'What made it ſo, was the continual Care Thou, O 'my God, hadſt over me, making me feel Thy *inti-'mate Preſence*, according as Thou haſt promiſed it 'us in Thy Goſpel, * *If a Man love Me, We will come 'unto him, and make Our Abode with him.* The con-'tinual Experience of *Thy Preſence* in me, was what 'preſerv'd me. I witneſſed what Thy Prophet ſaid, '† *Except the Lord keep the City, the Watchman 'waketh but in vain.* Thou, O my Love, wert that 'faithful *Keeper*, who didſt defend it continually 'againſt all Sorts of Enemies, preventing the leaſt 'Slips; or correcting them when a Vivacity of Na-

* John xiv. 23. † Pſalm cxxvii. 1.

ture has caus'd them to be committed. But alas, my Dear Love! when Thou Thyſelf ceaſedſt to watch, how weak was I, and how did my Enemies get Advantage over me! Let others aſcribe their Victories to their own Faithfulneſs, as for me, I will aſcribe them only to Thy Paternal Care. I have too often found my own Frailty and Weakneſs, and too much to my Coſt, experienced what I ſhould be without Thee, to preſume in the leaſt upon my own Care and Watchfulneſs. 'Tis to Thee I owe all, O my Deliverer! And I greatly rejoice that I do owe it to Thee.

'During my Stay at *Paris*, I ſlackened my uſual Exerciſes, becauſe of the ſhort Time I had to ſtay there, and Pain and Dryneſs had ſeized my Heart; for the Hand that ſuſtain'd me was hid, and my WELL-BELOVED was retir'd. I did many Things I ſhould not, for I knew the Love and Eſteem ſome had for me, and ſuffered them to tell it me, though I was not alone. I committed other Faults alſo, as going with my Neck too bare, though it was not ſo much by a great deal as others went. I wept bitterly, becauſe I plainly ſaw I was too remiſs, and that was my greateſt Torment. I ſought all about for Him who ſecretly inflam'd my Heart. I enquired if they could tell me any Tydings of Him: But O! hardly any Body knew him. I ſaid, *O Thou whom my Soul loveth*, hadſt Thou been near me, theſe Diſaſters had not happened: * *Tell me where Thou feedeſt, where Thou makeſt* Thy Flock *to reſt at* Noon, in the bright Day of Eternity, which is not like the Day of Time, ſubject to Nights and Eclipſes. When I ſay, that I ſaid this to Him, 'tis to explain myſelf, for in reality all had paſſed almoſt in Silence, and I could not ſpeak. My Heart had

* Cant. i. 7.

had a Language which was without the Sound of Words, and was underſtood by its Well-beloved, as He underſtands the profound Silence of the WORD always eloquent, who ſpeaks inceſſantly in the Bottom of the Soul. O Language, which only Experience can give the Underſtanding of! Don't let any think, that it is a barren Language, and an Effect of the *Imagination*: 'Tis not in the Imagination that the ſilent Language of the WORD in the Soul is. As He never ceaſes to *ſpeak*, ſo He never ceaſes to *work*. *Dixit & facta ſunt*. He operates what he ſpeaks in the Soul. This ineffable WORD communicates to the Soul, in which it reſides, a Facility of Speaking without Words. 'Tis the Speech of the WORD in the Soul; the Speech of the Soul by the WORD, the Speech of the Bleſſed in Heaven. O how happy is the Soul to whom this ineffable Speech is communicated! A Speech which makes itſelf underſtood in the ſame Manner to Souls, ſo that amongſt them it expreſſes itſelf without ſpeaking, and this Expreſſion cauſes *Unction* of *Grace*, *Peace* and *Sweetneſs*, and is productive of ſuch Effects, as Experience only can declare. O if Souls were pure enough to ſpeak in this Manner, they would participate beforehand of the Language in Heaven.'

The Concern and Pain ſhe felt after her Faults and Tranſgreſſions, was ſo great, 'That 'tis not, *ſays ſhe*, to be expreſſed: 'Twas like a devouring Fire which ceaſed not 'till the Tranſgreſſion was purify'd and done away. 'Twas, *ſays ſhe*, a Baniſhment of the very Bottom of my Soul, where I felt that the SPOUSE had rejected me with Indignation and Wrath. I could have no Acceſs to Him, and becauſe I could have no REST *out* of Him, I knew not what to do: I was like the *Dove* let out of the ARK, which finding no Reſt for the Sole of her Foot

‘ Foot, was conſtrained to return to the ARK; but ‘ finding the *Window* ſhut, could only fly about it, ‘ without entering into it.

‘ After this, *ſays ſhe*, I committed a Fault which ‘ will for ever render me culpable. I ſtrove as it were ‘ againſt myſelf, to find a Satisfaction *without*, but ‘ could not. This Eſſay, O my God, ſerved to con- ‘ vince me of my Folly, and ſhewed me the Vanity ‘ of thoſe Pleaſures which are called *Innocent*. For ‘ when I try'd to reliſh them, I felt a ſtrong Repulſe, ‘ which join'd with the Remorſe I had for my Tranſ- ‘ greſſion, cauſed me to ſuffer greatly, and changed ‘ my Diverſion into Torment: I ſaid, O my God, ‘ this is none of Thee! Nothing but Thee can give ‘ ſolid Pleaſure!

‘ One Day, *ſays ſhe*, as much through Unfaith- ‘ fulneſs as Complaiſance, I let myſelf be drawn to ‘ Court, more out of exceſſive *Vanity* than for the ‘ Pleaſure of going there. But, O my God, how didſt ‘ Thou make me ſenſible of this Fault! After this, ‘ I was regal'd at St. *Cloud*, where ſome other Ladies ‘ were invited, and though I ſeldom went to ſuch ‘ Entertainments, yet thro' *Weakneſs*, and alſo through ‘ *Vanity*, I ſuffered myſelf to be drawn there: But, O ‘ my God, how was this Diverſion mix'd with *Bitter*, ‘ which the other Ladies with me (diſcreet in the Eye ‘ of the World) reliſhed! I could eat nothing there, ‘ though 'twas a coſtly and magnificent Entertain- ‘ ment. My Uneaſineſs appeared on my Counte- ‘ nance, though they knew not the Cauſe of it. O ‘ what Tears did that coſt me, and how ſeverely didſt ‘ Thou, my God, puniſh me for it! Thou with- ‘ dreweſt Thyſelf from me more than three Months; ‘ and in ſuch a manner, that I could ſee nothing but ‘ an angry God for me.

‘ Afterwards,

‘ Afterwards, my Huſband having ſome Reſpite ‘ from his almoſt continual Ailments, was willing to ‘ go to *Orleans*, and from thence into *Touraine*. This ‘ was the laſt Blaze and Triumph of my Vanity. I ‘ received a great many Viſits, and abundance of Ap- ‘ plauſe. But, O my God, how clearly did I per- ‘ ceive the Folly of Men, who let themſelves be taken ‘ with a vain and fading Beauty! I diſliked the Paſ- ‘ ſion, but according to the outward Man, I could ‘ not diſlike that in me which cauſed it, though as to ‘ the inward Man, I ardently deſired to be delivered ‘ from it. O my God, Thou knoweſt what Affliction ‘ the continual Combat of *Nature* and *Grace* coſt me! ‘ Nature pleaſed itſelf with the publick Applauſes, but ‘ Grace made me dread them. I felt myſelf as it ‘ were torn and ſeparated from myſelf, for I plainly ‘ diſcovered the Hurt which ſuch an univerſal Ap- ‘ plauſe did me: And what added thereto, was the ‘ *Virtue* which they eſteemed and applauded in me, ‘ join'd to my Youth and Beauty. But, O my God, ‘ they knew not that all the *Virtue* was in Thee *only*, ‘ and in Thy *Protection*, and all the *Weakneſs* in ‘ me!

‘ I went, *ſays ſhe*, to Confeſſors to accuſe myſelf ‘ of my Failings, and to bewail my Backſlidings; ‘ but they were not at all ſenſible of my Pain. They, ‘ O my God, eſteemed and approv'd of *that* which ‘ Thou didſt condemn: They looked upon that as ‘ virtuous, which I thought deteſtable to Thy Eyes: ‘ And what overwhelm'd me with Grief, was, that ‘ far from meaſuring my Faults by Thy *Graces* and ‘ *Favours* towards me, they only conſidered what I ‘ was in compariſon of what I might have been: ‘ So that far from blaming me, they juſtified me ‘ in thoſe very Things of which I accuſed myſelf, ‘ and ſcarcely look'd upon that as a *ſlight* Fault, ‘ which in me diſpleaſed Thee greatly, O my God,

‘ from

'from Whom I had receiveed ſo great Mercy and 'Forgiveneſs.

'The Heinouſneſs of Faults ſhould not be meaſured 'by the Nature of the Sins, but by the State and Con- 'dition of the Perſon who commits them. The leaſt 'Unfaithfulneſs in a Spouſe is more affecting to her 'Huſband, than very great ones in his Domeſtick 'Servants. I told them the Trouble and Concern I 'had for going with my Neck ſo bare, though it was 'more covered than other Women's of my Age; but 'they aſſured me I was modeſtly dreſs'd, and ſince my 'Huſband liked it, there was no Evil in it. But my '*Inward* Director told me the contrary; but I had 'not Strength and Courage enough to follow Him, 'and dreſs myſelf in ſuch a manner as might look 'ſtrange and out of the way, for one of my Years. 'Beſides, the Vanity and Inclination I had for it, 'furniſhed me with Pretences that appeared the moſt 'juſt that could be. O! if Confeſſors did but know 'what Hurt they do Women by complying with their 'Vanity ſo eaſily, and the Evil it produces, they 'would be very ſevere; for had I found but *one* Con- 'feſſor who would have told me, that it was not well 'for me to be dreſs'd as I was, I ſhould not have gone 'ſo one Moment; but my Vanity ſiding with my 'Confeſſors, and the Women Servants about me, 'made me think they were in the Right, and that my 'Concern about it was meer Fancy.'

She having from the Time of her *Converſion*, or being turn'd to God in herſelf, being then ſomewhat above twenty Years old, went through many Trials and Provings, both inward and outward, at Home and Abroad: It pleaſed God when ſhe was twenty-eight Years of Age, to deprive her of her Huſband, and leave her a ſolitary Widow.

During

During her Abode and Retirement in the remote Parts of *France*, ſhe writ ſeveral Pieces, which expreſs'd the Ardor and noble Aſpirings of her Love to God, in a lively and feeling manner: They were at firſt handed about in Manuſcript, then copied and diſperſed without her Knowledge. A Friend of her's cauſed one of them, entituled, **A ſhort and eaſy Method of Prayer*, to be printed at *Grenoble*; one Chapter of which, being addreſs'd peculiarly to *Paſtors* and *Preachers*, we thought the ſalutary and excellent Advice contained in it, deſerv'd a Tranſlation, and is as follows: 'If thoſe who are concerned with the Con- 'verſion of Souls, ſtrove to win their Hearts, by di- 'recting them to ſilent Prayer and an inward Life, 'they would make many durable and laſting Conver- 'ſions: But ſo long as they lay hold of them only by 'the Outſide, and inſtead of drawing Souls to Chriſt, 'by an Occupation of the Heart in Him, load them 'with abundance of Precepts about exterior Exerciſes 'and Performances, very little Fruit comes of it, and 'that of but ſmall Duration.

'If the Country Curates were zealous in inſtruct- 'ing their Pariſhioners after this Manner, the very 'Shepherds in tending their Flocks would have the 'Spirit of the ancient *Anchorets*: And Ploughmen in 'following the Plough, would hold a bleſſed Com- 'munion with God. Handicraftſmen fatigued with 'Labour, would from hence gather eternal Fruits: 'All Sorts of Wickedneſs would ſoon be baniſhed, 'and the whole Pariſh would become ſpiritual.

'Ah! when the Heart is once gained, all the reſt 'is ſoon amended. Therefore it is God principally 'calls for the Heart. By this Means only, Drunken- 'neſs,

* Moyen court & tres-facile de faire Oraiſon.

‘ neſs, Curſing and Swearing, Uncleanneſs, Hatred, ‘ Theft, Things which too much abound amongſt ‘ Country People, would be taken away: Jeſus Chriſt ‘ would reign in Peace every where, and the Face of ‘ the Church would be renewed. Hereſies ſprung up ‘ in the World when this inward Way was loſt; and ‘ were that but renewed and re-eſtabliſhed, it would ‘ quickly put an End to them. Error lays hold of ‘ Souls only for want of *Faith* and *Prayer*: If our ‘ erring Brethren were taught ſingly to believe, and ‘ betake themſelves to inward and ſilent Prayer, in- ‘ ſtead of diſputing with them, they would eaſily be ‘ brought to God.

‘ O the inexpreſſible Loſſes cauſed by a Neglect ‘ of this inward Way! O what Account will thoſe ‘ Perſons have to give to God, who take the Charge ‘ of Souls, but neglect to diſcover this hidden Trea- ‘ ſure to thoſe whom they ſerve with the Miniſtry of ‘ the Word.

‘ Some excuſe themſelves by ſaying there is Danger ‘ in this Way, or that ſimple People are incapable of ‘ Things ſpiritual: But the Oracle of Truth aſſures ‘ us the contrary, ſaying, * *The Lord loveth thoſe who* ‘ *walk in Simplicity.* But what Danger can there be in ‘ walking in the *only* Way, which is Jeſus Chriſt, ‘ giving ourſelves unto Him, eying him continually, ‘ putting our whole Confidence in him, and ſtriving ‘ with all our Might after His *pureſt Love?*

‘ So far is it from being true, that ſimple People ‘ are incapable of this Degree of Perfection, that they ‘ are more fit for it, becauſe they are more teachable, ‘ humble and innocent; and as they reaſon but little, ‘ they

* Prov. xii. 22.

‘ they are therefore not ſo much wedded to their own ‘ Underſtanding. And being alſo without Learning, ‘ they let themſelves be more eaſily moved by the ‘ Spirit of God; whereas others who are clog'd and ‘ blinded by their *Self-ſufficiency*, reſiſt the divine In- ‘ ſpiration a great deal more. And God has alſo ‘ declar'd to us, that * *'Tis to His little Ones He gives* ‘ *the Underſtanding of His Law.* And he aſſures us ‘ likewiſe, That He loves to converſe familiarly with ‘ the Simple. † *The Lord preſerveth the Simple: I* ‘ *was brought low, and He helped me.* Let therefore ‘ ſpiritual Fathers take Care they hinder not little ‘ Children from coming to Jeſus Chriſt. ‖ *Suffer,* ‘ ſaid He to His Apoſtles, *little Children, and forbid* ‘ *them not to come unto me; for of ſuch is the Kingdom* ‘ *of Heaven.* Jeſus Chriſt had not ſaid this to His ‘ Apoſtles, but becauſe they would have hindred the ‘ Children from coming to Him.

‘ The Remedy is often applied to the Body, when ‘ the Malady is in the Heart. The Reaſon why ſo ‘ little Reformation is made among the People, eſpe- ‘ cially the working Sort, is, becauſe they are ſet ‘ about outward Performances; and every thing of ‘ that kind ſoon paſſes away: But if at firſt one gave ‘ them the Knowledge or Key of the inward Way, the ‘ Outſide would afterwards be reformed moſt eaſily and ‘ naturally. And this is very eaſy to be done: Do ‘ but teach them to ſeek God in their Hearts; to think ‘ on Him; to return to Him, finding themſelves ‘ gone aſtray; to do and ſuffer all Things with a ‘ Deſign to pleaſe Him: This is directing them to ‘ the Source of all Graces, and helping them to find ‘ *there* all that's neceſſary for their Sanctification.

‘ You

* Pſal. cxix. † Pſal. cxvi. 6. ‖ Mat. xix. 14.

'You are therefore moſt earneſtly intreated, O 'all you who have the Charge of Souls, ſtraight-'ways to put them in this Way, which is Jeſus Chriſt, 'and 'tis He who intreats it of you, by the Blood 'which He has ſhed for thoſe Souls He has intruſted 'you with. * *Speak ye to the* HEART *of* Jeruſalem. 'O Diſpenſers of His Graces! O Preachers of His 'Word! O Miniſters of His Sacraments! Eſtabliſh His '*Kingdom*, and to eſtabliſh it truly, make Him reign 'over HEARTS. For ſince 'tis the Heart only which 'can oppoſe itſelf to His Empire, 'tis by the Sub-'jection of the Heart, that His Government is 'moſtly honoured. † *Give ye Glory to God's Holineſs, 'and He ſhall become your Sanctification.* Make ye 'particular *Catechiſms* to teach them to pray, not by 'Reaſoning and Method, (ſimple People not being 'capable of this) but a Prayer of the Heart, and not 'of the Head; a Prayer of the Spirit of God, and 'not of Man's Invention.

'Alas! Men will be making ſtudied Prayers, and 'while they ſeek to adjuſt them too much, they 'render them impoſſible. They have driven away 'the Children from the beſt of Fathers, in trying 'to teach them a Language too refined. Go poor 'Children, ſpeak to your Heavenly Father in your 'natural Language, how courſe and mean ſoever it 'be; 'tis not ſo to Him. A Father loves a Suppli-'cation which Love and Fear may put in Diſorder, 'better than a dry, vain, and empty Speech well 'ſtudied. O how ſome Glances and Looks of Love 'charm and raviſh Him! They expreſs infinitely 'more than all fine Language or Reaſoning can do.

'Men

* Iſa. xl. 2. † Iſa. viii. 13, 14.

'Men going about to teach by Method, how to 'love even *Love* Himſelf, have loſt in a great meaſure 'this very Love. O how unneceſſary it is to teach 'an Art to Love! The Language of *Love* is unintel-'ligible and foreign to him who does not love, but 'very plain and natural to him who loves; and we 'cannot learn better how to love God, than by loving 'Him. In this Science, the meaneſt Perſons often 'become the moſt expert, becauſe they go more 'ſimply and cordially about it. The Spirit of God 'does not want our Adjuſtments; He takes when He 'will Shepherds, and makes *Prophets* of them, and is 'ſo far from ſhutting the Houſe of Prayer againſt any 'as ſome imagine, that He leaves the Door open 'to every one, and *Wiſdom* is bid to cry in publick 'Places, * *Whoſo is* Simple, *let him turn in hither; 'as for him that wanteth* Underſtanding, *ſhe ſaith 'to him, Come eat of my* BREAD, *and drink of 'the* WINE *which I have mingled.* And does not 'Jeſus Chriſt thank His Father, † *That he hath hid-'den His Secrets from the Wiſe, and hath revealed them 'to* Babes.'

In another Place, ſpeaking of her Confeſſor, who was ignorant of this inward Prayer, ſhe ſays, 'O 'my God, if one did but know the Value of ſilent 'Prayer, and the Advantage which the Soul reaps in 'converſing with Thee, and of what Conſequence it 'is to Salvation, every one would be diligent and 'aſſiduous therein. 'Tis a ſtrong Place, into which 'the Enemy can never enter. He may indeed at-'tack and beſiege it, and make a great Noiſe about 'its Walls; but provided we keep within, he can 'do us no Harm. Children ſhould be taught the 'Neceſſity of this Prayer, even as they are taught the

'Neceſſity

* Prov. ix. 4, 5. † Mat. xi. 25.

'Neceſſity of their Salvation. But alas! to their 'great Loſs they are told, there is a Heaven and a 'Hell, and that they muſt endeavour to avoid the 'one, and get to the other; but are never taught 'the eaſieſt and ſhorteſt Way to get thither. Now 'ſilent Prayer is nothing elſe but the ſhort Way to 'Heaven, and the ſhort Way to Heaven is ſilent 'Prayer; a Prayer which all the World is capable of, 'not diſcurſive Reaſonings, nor a Work of the Head, 'or Memory, or the Fruits of Learning and Study, 'which only fill the Mind with empty Notions, but 'ſeldom fix it; nor does it warm the Heart, but leaves 'it cold and languiſhing. O poor People, tho' of low 'and very ſmall Capacities, Children of no Learning 'or Reaſoning, weak Minds which can retain nothing, 'come ye to *ſilent Prayer*, and you ſhall become learn-'ed! O ye great, wiſe and rich, how much ſoever, 'have you not all a Heart capable of loving what is 'proper for you, and of hating what is not? Love, O 'love ye the *Sovereign Good*; hate the Sovereign Evil, 'and ye ſhall be very learned. When you love any 'one, do you know the Reaſons of the Love and its 'Definitions? No certainly; you love becauſe your 'Heart is made to love what it finds amiable and 'lovely. Is there any thing more amiable and lovely 'than God? You know very well that He is *lovely*; 'don't ſay then that you do not know Him: You 'know that He made you, and that He died for you. 'But if theſe Reaſons are not ſufficient, which of you 'does not feel ſome Want, or has ſome Evil or Diſgrace 'befallen you? Which of you does not know how to 'expreſs the Evil, and to aſk the Remedy for it? 'Come then to this Source of *All* Good, and without 'troubling yourſelves to make your Complaints to 'weak and feeble Creatures, who cannot eaſe you, 'come to *Silent Prayer*, lay your Griefs before God, 'aſk for His Grace, but above all come and love. 'No-body can exempt himſelf from loving, for no-'body

'body can live without a Heart, nor the Heart with-'out Love. Why then do you amuſe yourſelves about 'finding the Reaſons to love even *Love Himſelf*? 'Let us love without reaſoning upon Love, and we 'ſhall find ourſelves fill'd with Love, before others 'have learn'd the Reaſons which induce to love. O '*Taſte and See*, taſte of Love, and you ſhall be more 'learned in Love than the greateſt Philoſophers! In 'Love, as in almoſt every Thing elſe, Experience 'teaches better than Reaſoning. Come, drink of this 'Fountain of living Water, inſtead of amuſing your-'ſelves with the broken Ciſterns of the Creature, 'which far from allaying your Thirſt, do but increaſe 'it. O! did you but drink of this Fountain, you 'would ſeek for no other to quench your Thirſt; you 'would have no more Thirſt for Things of this 'World, provided that you always continue to drink 'at this *Fountain*; but if you leave it, Alas! your 'Enemy gets the Advantage, and he will give you 'of his poiſoned Waters, which though ſeemingly 'pleaſant to your Taſte, will deprive you of Life.'

We have heard what Advice and Inſtruction this Lady has given to *Paſtors* and *Teachers*, and how *ardently* ſhe invites Perſons of all Ranks and Degrees, * *to* Taſte *how good the* Lord *is*, to turn their Minds *inward* to Him, but above all to love Him: To this we think proper to annex the Advice ſhe gave to one who was deſigned to be a *Preacher*, in anſwer to a Letter of his.

* Pſal. xxxiv. 8.

SIR,

'YOUR Simplicity and Candour mightily 'pleaſe me. What you write to me concerning 'your State and Condition, adds to the Diſlike I 'always have of thoſe who put their Children into 'Employments and Callings, before they are capa- 'ble of chuſing for themſelves. But ſince you are 'not at Liberty to diſingage yourſelf from your 'preſent State, you muſt endeavour to make ſome 'Uſe of it. Now I cannot think that you are obli- 'ged to preach often: However, to make Uſe of 'your *State*, ſuch as it is, I would obſerve theſe 'particulars.

'1. Not to preach Controverſy: For it often 'happens that ſuch preach Falſhood, when they be- 'lieve they are preaching the Truth; beſides, nothing 'narrows and dries up the Heart ſo much as *that*.

'2. Never preach to make Oſtentation of your 'Learning and Knowledge, nor your Eloquence; 'but preach the Goſpel ſimply, above all, the * *Goſ- 'pel of the Kingdom of God*. Give them to underſtand 'that *the Kingdom is near at Hand*; that the Source of 'all the Diſorders which are in the World, (among 'thoſe who profeſs to believe the Goſpel) is their 'Neglect and Forgetfulneſs of that Saying of *Jeſus 'Chriſt*. Had they but given heed to it, they would 'have ſeen it their incumbent Duty, to have ſought 'for this *Kingdom* in the Place where *Jeſus Chriſt* told 'us it was, that is, *within us*.† Whenever we ſeek it 'there in Simplicity, and with a real Introverſion 'of our Minds to God, we never fail of finding it 'there.

'3. This

* Mark i. 14, 15.

'3. This Introverſion of our Minds, is the Be- 'ginning of the Ways of God, which all *Chriſtians* 'ſhould be firſt taught. Then teach them to recollect 'themſelves often and be ſilent, and * *ſeek*, as *David* 'ſays, *the Face of the Lord*. There are hardly any 'Perſons that are deſirous to ſeek God in their *Hearts*, 'in a ſincere and upright manner, but what find Him 'there. † We all of us † *are the Temples of the living 'God*, where He deſires to *dwell* more than in Tem- 'ples made by Men's Hands. 'Tis the Temple He 'Himſelf has built, in which he exerciſes a perpetual 'Prieſthood.

'4. O how Men are to be pitied who are igno- 'rant of theſe great Truths! ‖ *They honour God 'with their Lips, but their Heart is far from Him.* 'Thus being turned outward, they know nothing 'but what affects their Senſes; they are given up to 'their Enemies, which are unclean Spirits, the Luſt 'of the Fleſh, the Luſt of the Eye, and the Pride 'of Life; and they are led and acted by Covetouſ- 'neſs, Vanity, and a boundleſs Ambition. They live 'as without God, and as if they were born only 'for this World. If they pay any Worſhip to God, 'tis ſo very ſuperficial, that it makes no Impreſſion 'on them; and all their Lives long they forget *that* 'God who is ſo near them, as that they might enjoy 'and poſſeſs him every Moment. God has created 'them on purpoſe to make them infinitely happy 'by poſſeſſing Him, and they make themſelves ex- 'tremely miſerable, by ſtriving to poſſeſs all Things 'out of Him; but yet they poſſeſs nothing in thoſe 'Things which they believe they poſſeſs, becauſe, 'whatſoever is *out* of us, is not truly poſſeſſed, and 'whatſoever may be taken from us, or that we may 'loſe, is not really ours; but that which is *in* us, and

'in

* Pſal. cv. 4. † 2 Cor. vi. 16. ‖ Mat. xv. 8.

‘ in which we are. This Happineſs is ſo great, and ‘ the *Poſſeſſion* ſo certain, that Jeſus Chriſt aſſures His ‘ Apoſtles, that * *No Man can deprive them of their* ‘ *Joy.*

5. ‘ O what Good you would do with ſuch Ser- ‘ mons! But to render them efficacious, they muſt be ‘ the Product of your Love and intire Obedience to the ‘ Spirit of God, and muſt flow from a real inward Ex- ‘ perience. They muſt not be the Fruits of a dry and ‘ mere ſpeculative Study, which cauſes us to deceive ‘ ourſelves by the glimmering Lights of our Minds, ‘ and unwillingly to deceive others. I pray God give ‘ you not only the Knowledge of what I tell you, but ‘ moreover, put you in a Situation the moſt conveni- ‘ ent for His Glory and your own Good. ‘ ’Tis an ex- ‘ cellent Thing in the Beginning, and for a good time ‘ a terwards, to keep a cloſe Retirement, in order to ‘ be fill’d with the Spirit of God, and then to commu- ‘ nicate of it to others: For no Man can give what he ‘ has not; or if he has ſomething, he may give what ‘ is but barely neceſſary for himſelf, not being yet ar- ‘ rived to the Source where he that is arrived may al- ‘ ways give, and ſhed abroad without being empty’d. ‘ But O the Fruit a Man produces, when in Preach- ‘ ing he lets himſelf be mov’d by the Spirit of God! ‘ The greateſt Good of all is to gain Souls to Him who ‘ has redeem’d them with His Blood: But the Miſery ‘ of it is, Men do not profit with this precious Blood ‘ for want of knowing how to uſe it. If you preach in ‘ this manner, you will find that your Sermons, far ‘ from exhauſting you, will fill you more and more ‘ with God, who loves to give abundantly of what ‘ we ſhed abroad for His Glory only, without ſeek- ‘ ing ourſelves.’

To

* John xvi. 22.

To this excellent and ſalutary Advice for a *Preacher*, we ſhall ſubjoin part of another Letter which ſhe writ to a Perſon of ſome Eminence in the Church; by which the *Extenſiveneſs* of her Views, the *Vaſtneſs* of her Spirit, and the *ſtrong Deſire* ſhe had to ſee the REIGN of Chriſt eſtabliſhed in all Hearts, will clearly be diſcerned.

‘ *S I R*,

‘ THE primitive Diſciples of Chriſt were all ‘ of them inward and ſpiritual, and when Jeſus ‘ Chriſt ſaid to them, * *It is expedient for you that I* ‘ *go away: For if I go not away, the* COMFORTER ‘ *will not come unto you*: He intended thereby to draw ‘ them off from that which was ſenſible, though very ‘ holy; and to prepare their Hearts to receive the ‘ Fulneſs of the Holy Spirit, which He looked upon ‘ as the *One* Thing neceſſary. Nor did He give ‘ them many Prayers as *John* did his Diſciples. And ‘ ’twas only at their Solicitation that He gave them ‘ that *One*, which contains the whole ſpiritual Progreſs ‘ in a very wonderful Manner: And He even then ‘ prevents and ſtops them from uſing it, ſaying, ‘ *When thou prayeſt, enter into thy Cloſet* (which is ‘ nothing but the Heart) *and when thou haſt ſhut thy* ‘ *Door*, (which ſignifies inward Retirement) *pray to* ‘ *thy Father which is in ſecret*. And in another Place ‘ He tells them, they ſhould ſpeak but little, be- ‘ cauſe the *Father* knows what they want before they ‘ aſk him.

‘ O *Sir*, How much it is to be wiſhed, that all ‘ might live *in* and *by* God! We may hope that

‘ this

* John xvi. 7.

‘ this will one Day come to paſs, ſince we ſee al-
‘ ready, that in thoſe Perſons who are become inward
‘ and ſpiritual, and in whom Jeſus Chriſt reigns,
‘ every Thing that is outward falls from their Hand,
‘ without taking the leaſt Notice of what is tranſient,
‘ but contenting themſelves with what is wrought *in*
‘ them.

‘ ’Tis *Sir*, of very great Conſequence to prepare
‘ Souls for the *Reign* of God in them, making them
‘ to look upon Him as preſent *in* them, and not to
‘ let themſelves be diverted from that *Great Object*
‘ but as little as poſſible. And when the Weakneſs
‘ and Rovings of their Thoughts and Imagination di-
‘ vert them from it, they muſt retire inwards by an
‘ Act of Deſire and Love. If Souls were accuſtomed
‘ to *that*, they would ſoon become ſpiritual. But alas!
‘ Paſtors tell them not a Word about it, but on the
‘ contrary, turn thoſe aſide who have a Drawing to-
‘ wards it.

‘ If Souls were thus turned, there would be none,
‘ but what, in their Converſion from Sin to Grace,
‘ would become inward and ſpiritual. We have ſeen
‘ this Experiment tried, and in Places where ſuch
‘ Paſtors have been, *All*, even to the very Children,
‘ have been ſpiritual.

‘ This then is the Way that *Paſtors*, in what Part
‘ of the World ſoever they be, ought to direct Souls,
‘ that ſo they may *prepare*, as St. *John* did, *the Way*
‘ *of the Lord*: * *Every Mountain and Hill is brought*
‘ *low*, by taking away all Love of our own *Excellence*,
‘ which has a great liking to extraordinary Ways and
‘ Performances, in which the Devil and Nature reſt
‘ ſatisfied, and find their Account. *Every Valley is*
fill'd

* Luke iii. 3, 5.

‘ *fill'd* by being occupied in God and Jeſus Chriſt only;
‘ for every Thing that is not God, though it ſeem
‘ to fill the Heart, leaves but a ſad Vacuity, very dif-
‘ ferent from the *Humility* and *Annihilation* which the
‘ real Fulneſs of God works. For we ought to know,
‘ that the more God fills the Soul with Himſelf, the
‘ more He empties it of every Thing that is not
‘ Himſelf; ſo that all other Objects diſappear to the
‘ Eye of the Soul, and the Soul finds a *Void* in which
‘ the PURE LIGHT is. Every Thing that ſtops or
‘ bounds the *Light*, gives it a Reflection and Di-
‘ ſtinction; but that which bounds it not, gives it an
‘ immenſe Clearneſs and Purity. ’Tis therefore ſaid,
‘ * *That the Lord would dwell in the thick Darkneſs*;
‘ becauſe the Exceſs of His Light puts the Soul as it
‘ were in Darkneſs, not letting it diſcern any Thing;
‘ and’tis that which defends it from all Error.

‘ I therefore conjure you, *Sir*, to aid and aſſiſt Souls
‘ as much as you can, and to prepare as afar off, the
‘ *Reign* of God in them. For we muſt not perſuade
‘ ourſelves, that the *Reign* of God will be eſtabliſhed
‘ by any Thing that is outward and ſplendid, but by
‘ little and little, by the *inward* Way. An Union of
‘ all Wills in LOVE, will make an Union of all
‘ the great Bodies diſperſed, which can never be united
‘ any other Way. This is the Spirit of the Church
‘ which muſt be ſpread over *All*, according to the
‘ Predictions of the *Royal Prophet*, *Thou ſendeſt forth*
‘ *Thy Spirit, they are created*; *and Thou reneweſt the*
‘ *Face of the Earth*, Pſal. civ. 30.

‘ There are ſome who looking for a *Reign* that
‘ is outward and ſplendid, have remained outward
‘ themſelves, and have not let Jeſus Chriſt reign *in*
‘ them;

* 1 Kings viii. 12. 2 Chron. vi. 1.

' them ; and by waiting for an *Event* which will never
' happen in that manner, they do not renounce and
' deny themſelves ; they become not inward and ſpi-
' ritual, and ſo block up the Way of that which they
' expect and look for. O that I could at the *Expence*
' of my LIFE, make all the World ſee the Ne-
' ceſſity of ſubjecting ourſelves to Jeſus Chriſt, of
' reſigning up *our* Liberty, and giving Him an *entire*
' Power over us !'

The *Reader* now ſees the main Scope and Tendency of this Lady's Writings; the ardent Deſire of her Soul, the Meditation of her Heart, and the *Burthen* of her *Song*. All her Writings, *Verſe* and *Proſe*, tend only to the Eſtabliſhing PURE LOVE, and the *Reign* of Chriſt in the Heart. For this ſhe travel'd in divers Places of *France*, converſed with the *Learned* and the *Unlearned*, with *Biſhops* and *Doctors*, with *Abbots and Abbeſſes* ; and her Travels and Converſation were often bleſſed and crown'd with Succeſs, which we ſhall take Notice of hereafter. But ſome we think, will be curious to know, ſince ſhe ſets ſo little by that which is Outward in Religion, what ſhe thought of the *Invocation* of Saints, and the *Euchariſt* ; Things in ſo high Eſteem among thoſe with whom ſhe lived and had her Education.

As to the *Invocation* of Saints, ſays ſhe, ' * One
' Day as I was thinking in myſelf, whence it came,
' that the Soul which begins to be united to God,
' though

* Un jour comme je penſois en moi-même d' où vient que l'ame qui commence d'etre unie a Dieu, quoiqu'elle ſe trouve unie aux Saints en Dieu, n'a cependant preſque point d'inſtinct de les invoquer ? Il me fut auſſi tôt mis dans l'eſprit, que les domeſtiques avoient beſoin de credit & d'interceſſeurs mais que l'Epouſe obtenoit tout de ſon Epoux, même ſans lui rien demander : il la previent avec un Amour infini,

' though it finds itſelf united to the Saints in God, has
' nevertheleſs ſcarce any Inſtinct to invoke them ; it
' was preſently put into my Mind, that Domeſtick
' Servants had Occaſion for *Recommendation* and *In-*
' *tercéders* ; but that the Spouſe obtained every Thing
' of her Huſband, without aſking any Thing of
' Him, for He prevented her by His infinite Love.
' O Lord, how little art Thou known ! They ex-
' amine my Actions ; they ſay that I repeat not the
' * *Chaplet* ; that 'tis becauſe I pay no Devotion to the
' Holy Virgin. O Holy *Mary*, thou knoweſt how
' much my Heart is united to thee in God, and the
' Union which God has made between us in Himſelf !
' Yet not notwithſtanding I can do nothing but what
' Love cauſes me to do. I am entirely devoted to
' Him, and whatſoever He wills.'

In another Place ſhe ſays, ' † The very deep and
' profound Senſe of God I was in, ſwallowed up every
' Thing ; I could neither ſee the Saints nor the Holy
' Virgin out of God, but I ſaw them all in God ; not
' being able without Difficulty to diſtinguiſh them
' from Him ; and though I tenderly loved certain
' Saints, as St. *Peter*, St. *Paul*, St. *Magdalen*, St.
' *Tereſa*, all who were inward and ſpiritual, yet I
' could not figure to myſelf any Ideas or Images of
' them, nor *invoke* them out of God.'

And

* A Bead Roll or String of *Pater-Noſters* and *Ave-Marias*.

† Cet abſorbement en Dieu où j'étois, abſorbit toutes choſes, Je ne pouvois plus voir les Saints ni la Sainte Vierge hors de Dieu ; mais je les voiois tous en lui, ſans les pouvoir diſtinguer de lui qu'avec peine ; & quoique j'aimaſſe tendrement certain Saints, comme S. *Pierre*, S. *Paul*, Ste. *Madeleine*, Ste. *Therèſe*, tous ceux qui avoient de l'interieur, je ne pouvois cependant m'en faire d'epſeces, ni les invoquer hors de Dieu.

And now as to the *Euchariſt*; in one of her Letters, ſhe ſays to a certain Perſon, '*As to what you aſk me, 'if the Body and Blood of our Lord are in the Bread 'and Wine which they give you at the Supper? I do 'not believe it: But 'twould be too long a Diſcuſſion 'to tell you where it TRULY is.'

And upon *John* vi. 53. *Then Jeſus ſaid unto them, verily I ſay unto you, Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you:* 'This Verſe, *ſays ſhe*, is ſo plain for the TRUTH of 'the Body and Blood of Jeſus Chriſt in the Euchariſt, 'that one cannot help wondering how it can be 'miſunderſtood. There were in the Time of Perſecu-'tion a great many Saints who lived ſolitary, ſome hid 'in Caverns, who could not receive Sacramentally 'the Body and Blood of Jeſus Chriſt: But they re-'ceived it Myſtically, having an entire Communica-'tion with His Spirit; which is a ſpiritual Commu-'nion very high and exalted: Jeſus Chriſt was their '*Life*, their Principle and their Center: It was like 'a choice *Elixir* which inſinuates itſelf in an hidden 'manner into all the Parts of the Soul, as Nouriſh-'ment is carried into all the Parts of the Body. Souls 'in this State have a perpetual Communion with 'Chriſt: But thoſe who receive Him Sacramentally 'with requiſite Diſpoſitions, feel great Effects from it.

'O if one could but conceive the Grandeur and Ex-'cellence of this ſpiritual Communion, in which Jeſus 'is the Soul of our Soul, and the Life of our Life, in 'which the Soul remains as dead under the Operation 'and Hand of God, that it may act only by Him, as 'it

* Pour ce que vous me demandez, ſi le corps & le ſang de notre Seigneur ſont dans le pain & le vin qu'on vous donne a la Cene, je ne le croi pas; mais ce ſero't une trop Longue diſcuſ-ſion de vous dire ou il eſt veritablement.

'it only lives in and by Him! O Thou who after 'Thy Reſurrection, enteredſt when the Doors were 'ſhut; O enter into thoſe Hearts which are ſhut 'againſt every Thing that is not Thee! But come 'alſo to thoſe who ſhut up the Entrance of their Souls 'againſt Thee: Let the Doors open by *Contrition*. '*Open ye everlaſting Gates, and the King of Glory 'ſhall come in.* O Soul open to the Grace and Love 'of Jeſus Chriſt, and thou wilt partake of every thing 'that He is! He who communes in this manner, has 'TRULY *the Life in him*, becauſe he has Jeſus Chriſt 'the Source of Life, which enlivens all Things. He 'raiſes again thoſe who are dead by Sin; but He 'raiſes again much more abundantly the Dead in '*Adam*, for He becomes their true and *only* Life.'

If we compare the *Archbiſhop* of *Cambray*'s Expo-ſition of the *Bread* which Chriſt taught his Diſciples to pray for, and alſo the *Bread* which is Chriſt's Body, we ſhall find it exactly the ſame with this Lady's Ex-poſition of the Fleſh and Blood of Chriſt.

'† What, (ſays the Archbiſhop of *Cambray* upon 'theſe Words, *Give us this Day our daily Bread*) is 'this Bread, O my God? 'Tis not only the Support 'that

* Pſal. xxiv. 7.

† *Donnez-nous aujourd'hui notre pain quotidien.* Quel eſt-il ce pain, ô mon Dieu? Ce n'eſt pas ſeulement le ſoûtien que votre Providence nous donne pour les neceſſités de la vie: C'eſt, encore cette nourriture de verité que vous donnez chaque jour à l'ame. C'eſt un pain qui nourrit pour la vie éternelle; qui fait croître, & qui rend l'ame robuſte dans les épreuves de la foi. Vous le renovellez chaque jour. Vous donnez au dedans & au dehors préciſement ce quil faut à l'ame pour ſavancer dans la vie de la foi, & dans le renoncement à elle même. Je n'ai donc qu'a manger ce pain, & qu'a recevoir en eſprit de Sacrifice tout ce que vous me donnerez d'amer, dans les affaires exterieurs, & dans le fond de mon cœur; car tout ce qui m' arrivera

‘ that Thy Providence gives us for the Neceſſities of ‘ Life ; ’tis alſo that Nouriſhment of Truth Thou ‘ daily gives the Soul. ’Tis a Bread which nouriſheth ‘ up to Eternal Life, which makes it grow, and gives ‘ the Soul Strength in the Trials of its Faith. Thou ‘ reneweſt it Day after Day. Thou giveſt inwardly ‘ and outwardly, juſt ſo much as is neceſſary for the ‘ Soul to grow in the Life of Faith, and in the Denial ‘ of *Self* : I have then nothing to do but to eat this ‘ Bread, and with a reſign’d and ſubmiſſive Mind take ‘ all the bitter Things Thou ſhalt ſend me in my out- ‘ ward Affairs, and alſo in the inmoſt of my Heart ; ‘ for every Thing that happens to me in the Courſe of ‘ the Day, is my daily Bread, provided I refuſe not ‘ to accept it from Thy Hand, and nouriſh myſelf ‘ with it.’

In another Place the Archbiſhop of *Cambray* perſonating ſuch as go to receive the Lord’s Supper, and like the *Corinthians* of old, take the Bread without diſcerning the Lord’s Body, ſays, ‘ * Hitherto, O my ‘ Saviour, I have not been nouriſhed with Thy *Truth* ; ‘ I have

arrivera dans le cours de la journée eſt mon pain quotidien, pourveu que je ne refuſe pas de le prendre de votre main, & de m’en nourrir.

* Juſqu’ici, ô mon Sauveur, je ne me ſuis point nourri de votre Verité, je me ſuis nourri des Céremonies de la Religion, de l’éclat de certaines vertus qui élévent le courage ; de la bienſeance, de la regularité des Actions exterieures, de la victoire que j’avois beſoin de remporter ſur mon humeur pour ne montrer rien qui ne fût parfait. Voila le voile groſſier du Sacrement. Mais le fond du Sacrement même, mais cette verité ſubſtantielle, & au-deſſus de toute Subſtance bornée & compriſe, où eſt elle ? Helas ! je ne l’ai point cherchée ; j’ai ſongé a régler le dehors ſans changer le dedans. Cette adoration en eſprit & en verité, qui conſiſte en la deſtruction de toute volonté propre, pour laiſſer régner en moi celle de Dieu ſeul, m’eſt encore preſque inconnue. Ma bouche a mangé ce qui eſt

‘ I have been nouriſh’d with the Ceremonies of Reli- ‘ gion, with the Appearance and Splendor of certain ‘ Virtues which gives Courage ; with a good Behavi- ‘ our and Regularity of outward Actions ; with a Vic- ‘ tory which I was obliged to gain over my Temper, ‘ that I might ſhow nothing but what was compleatly ‘ becoming. But the Eſſence of the Sacrament itſelf ; ‘ but this Substantial Truth, far above all ‘ Substance Limited and Comprised, where ‘ is it ? Alas ! I have not ſought it ; I have thought ‘ only of regulating the Outſide without a Change ‘ *within*. That Worſhip *in Spirit and in Truth*, which ‘ conſiſts in the Deſtruction of all Self-will, to let ‘ God’s

eſt extérieur & ſenſible dans le Sacrement, & mon cœur n’a point été nourri de cette Verité ſubſtantielle.

Nourriture ſainte & miraculeuſe ! Nul ne peut vous manger dignement qu’il ne meure d’une mort parfait. Nul ne peut vous manger dignement, qu’il n’ait en ſoi la Source & le gage eſſentiel de la vie. Quiconque vous mange comme il doit, meurt entierement a lui-même ; mais en même tems qu’il meurt il reſuſcite pour vous. Vous êtes une nourriture medecinale, vous êtes force pour les foibles ; vous êtes une nourriture qui fait perir ſans reſſource ceux qui n’ont pas la force de la ſoûtenir ; vous êtes donc en même tems la nourriture des forts. O Pain celeſte, qui transformez les hommes en Anges, & les ſerviteurs en enfans ! corrigez mes imperfections, gueriſſez toutes mez foibleſſes, & donnez-moi une force digne de vous. Faites-moi mourir à la mort, & reſuſcirer a la vie, de maniere qu’étant ainſi reſuſcité, je ne faſſe plus des Actions de mort que donnent les choſes de la terre ; mais que nourri des azimes de la verité & de la ſincerité, je ne goûte que les choſes celeſtes, dans leſquelles conſiſte la vie. Que ma vie charnelle ſoit morte, & cachée en Dieu avec vous ; pendant que reſuſcité auſſi avec vous, je vivrai d’un eſprit dé gagé de la corruption de la terre, & ataché a l’incorruptible des choſes du Ciel, où vous regnez aſſis à la droite de votre Pere dans l’immenſité de la gloire que vous poſſedez pour jamais, & que vous communiquerez éternellement a vos Elus, au nombre deſquels je ſupli e votre miſericorde infinie de recevoir mon indignité. *Amen.*

‘ God's Will only reign *in* me, is ſtill almoſt unknown
‘ to me. My *Mouth* has eaten that which is outward
‘ and ſenſible in the Sacrament, and my *Heart* has
‘ not been nouriſhed with this *ſubſtantial Truth*.

‘ O Holy and Miraculous Nouriſhment! No-body
‘ can eat Thee worthily, unleſs he die a *perfect Death*.
‘ No-body can eat Thee worthily, unleſs he have *in*
‘ himſelf the Source and very Earneſt of Life. Who-
‘ ſoever eats Thee as he ought, dies intirely to himſelf,
‘ but at the ſame Time he dies, he riſes again for
‘ Thee. Thou art an healing Nouriſhment; Thou
‘ art Strength for the Weak; Thou art a Nouriſh-
‘ ment which inevitably cauſes them to periſh who
‘ have not Strength to bear it; Thou art therefore at
‘ the ſame Time the Nouriſhment of the Strong. O
‘ Heavenly *Bread*, that changeſt Men into Angels,
‘ and Servants into Children! Correct my Imperfecti-
‘ ons; Cure all my Weakneſſes, and give me Strength
‘ and Power worthy of Thee. Make me die to Death,
‘ and riſe again to Life; ſo that, being thus riſen, I
‘ may no more do the Actions of Death; that I may
‘ no more have a Liking of that Death which the
‘ Things of this World give: But being nouriſhed
‘ with the * *unleavened Bread of the* TRUTH and SIN-
‘ CERITY, I may reliſh only Heavenly Things, in
‘ which is Life. Let my carnal Life be dead, and
‘ † *hid with God in Thee*, that while I am riſen again
‘ with Thee, I may live with a Mind freed from the
‘ Corruption of the Earth, and fixed upon the Incor-
‘ ruptibility of Things in Heaven, where Thou reign-
‘ eſt, ſitting at the Right Hand of Thy Father, in
‘ the immenſe Glory which Thou poſſeſſeſt for ever,
‘ and which Thou wilt eternally communicate to Thy
‘ Elect,

* 1 Cor. v. 8. † Coloſſ. iii. 3.

‘ Elect, of which Number, I beſeech Thy infinite
‘ Mercy to receive me Thy unworthy Servant. *Amen.*’

Having now given the *Reader* a *Taſte* of the Lady *Guion*'s Doctrine and Writings, we ſhall ſet forth ſome *Fruits* of her Converſion and Travels.

‘ A Lady, *ſays ſhe*, whom I was us'd ſometimes to
‘ viſit, *Governeſs* of our Town, having taken a
‘ Liking to me, becauſe, as ſhe was pleas'd to ſay,
‘ my Perſon and Manners were agreeable to her,
‘ would tell me ſometimes, that ſhe obſerved ſome-
‘ thing in me more than common. I believe the In-
‘ tenſeneſs of my inward Recollection might appear
‘ outwardly on my Countenance; for one Time there
‘ was a Gentleman of Faſhion, who ſaid to my
‘ Huſband's Aunt, *I ſaw the Lady your* Niece, *and*
‘ *one may plainly perceive that ſhe has not loſt the Pre-*
‘ *ſence of God*; which when I was told, it ſurprized
‘ me much, for I did not believe that ſuch an one as
‘ he did know what it was to have God ſo preſent.
‘ This Lady, I ſay, began to be touch'd with a Senſe
‘ of God, inſomuch that having a Mind once to carry
‘ me to the Play-houſe, and I ſhewing an Unwilling-
‘ neſs to go, for I never went there, and excuſing my
‘ ſelf by reaſon of my Huſband's Indiſpoſition; ſhe
‘ preſs'd me ſtrongly, and ſaid, *Such a continual In-*
‘ *diſpoſition as my Huſband's was, ſhould not hinder me*
‘ *from taking ſome Diverſion; and that I was not of an*
‘ *Age to be confin'd to the Sick like a Nurſe.* I then
‘ gave her ſeveral Reaſons why I did ſo; but ſhe per-
‘ ceiv'd 'twas more from a religious Principle that I
‘ went not to the Playhouſe, than becauſe of the In-
‘ diſpoſition of my Huſband; and being very deſirous
‘ to know what I thought of *Plays*, I told her that
‘ I did not approve of ſuch Diverſions, but more
‘ eſpecially for *Chriſtian* Women. She being much

‘ older

‘ older than I was, what I ſaid to her, made a great ‘ Impreſſion on her Mind, and ſhe never went after- ‘ wards to the Play-houſe.

† ‘ Another Time being with her, and a certain Lady ‘ who was a great Talker, and had read the *Fathers*; ‘ they began to ſpeak much of God: This Lady ſpoke ‘ *learnedly* of Him: I hardly ſaid any Thing, for I ‘ was inwardly drawn to Silence, and being troubled ‘ alſo in myſelf at ſuch Kind of Talk of God. The ‘ Lady, my Acquaintance, came the next Day to ‘ ſee me, and told me, that God had ſo touch'd her, ‘ that ſhe could reſiſt no longer. I attributed the ‘ *Touch* to ſomething the other Lady had ſpoken; ‘ but ſhe ſaid to me, *Your Silence had ſomething in it ‘ which ſpoke to the Bottom of my Soul, and I could not ‘ reliſh what the other ſaid.* Then we ſpake one to the ‘ other with open Hearts.

† ‘ ’Twas at that Time, O my God, that Thou en- ‘ teredſt ſo into the Bottom of her Heart, that Thou ‘ never withdreweſt Thyſelf from it afterwards, ſo ‘ long as ſhe lived. Her Soul remain'd ſo a-thirſt for ‘ Thee, O my God, that ſhe could hardly bear to ‘ hear ſpeak of any thing elſe. And as Thou wouldſt ‘ have her All to Thyſelf, Thou at the End of three ‘ Months tookeſt her Huſband away, whom ſhe ‘ loved extremely, and by whom ſhe was much be- ‘ loved. Thou didſt ſend her ſuch terrible Croſſes, ‘ and at the ſame Time ſuch Abundance of Thy ‘ Grace, that Thou becameſt abſolute Maſter of her ‘ Heart.

‘ After the Death of her Huſband, and the Loſs ‘ of all her Subſtance, ſhe went to reſide about ‘ twelve Miles from us, upon a ſmall Eſtate ſhe ‘ had remaining. She got my Huſband's Conſent, ‘ that

‘ that I might go and be with her a Week to com- ‘ fort her under her Loſſes. God gave her by my ‘ Means all ſhe wanted. She had a great deal of ‘ Good Senſe and Underſtanding. She wonder'd ‘ that I ſhould ſpeak to her of Things ſo much ‘ above my Age and Capacity: I myſelf ſhould ‘ have wondered, if I had reflected on it, for my na- ‘ tural Capacity was not capable of ſuch Things. ‘ ’Twas Thou, O my God, who gaveſt them to ‘ me for her Sake, cauſing the *Waters of Grace* to ‘ flow into her Soul, without regarding the Un- ‘ worthineſs of the Pipe through which Thou wert ‘ pleaſed to convey them. Since that Time, her Soul ‘ has been the Temple of the Holy Ghoſt, and our ‘ Hearts have been united with a *Band* never to be ‘ diſſolved.’

This Converſation happened, we ſee, in her Huſ- band's Life Time; but after his Death ſhe had more Leiſure and Liberty, and made a good Uſe of both. When the Affairs of her Family were ſettled, ſhe took a Journey to *Turin*, the Capital City of *Savoy*; and in her Return from thence to *Paris*, ſhe ſtop'd at *Grenoble*; ‘ I having, *ſays ſhe*, a great Deſire to paſs ‘ two or three Days in that Place with a Lady, an ‘ eminent Servant of God, and one of my intimate ‘ Friends. When I was there, Father *la Combe* and ‘ this Lady told me, I muſt remain in that Place, ‘ for God would glorify Himſelf in and through me. ‘ Father *la Combe* returned back to *Verceil*, and I ‘ ſuffered myſelf to be conducted by Providence like ‘ a Child. This eminent Servant of God had me to ‘ a Widow's Houſe, there not being Accommodations ‘ at the Inn, and I deſigned to have ſtaid but three ‘ Days: But they telling me I muſt abide at *Grenoble*, ‘ I put my Daughter to the *Nun*'s School, and re- ‘ ſolv'd with myſelf to ſpend my Time in Retirement,

‘ and give myſelf up to Him who is abſolute Maſter
‘ of my Heart.

‘ I made no Viſits in this Place, nor in the others
‘ where I had reſted; but was much ſurprized to find,
‘ in a few Days after my Coming there, that ſeveral
‘ Perſons came to ſee me, who made Profeſſion of
‘ being more than ordinarily reſigned to God. I per-
‘ ceived preſently in myſelf a Gift of God ſecretly
‘ communicated to me, of Diſcerning of Spirits, and
‘ giving to every one what they ſtood in need of.
‘ And of a ſudden I found myſelf inveſted with an
‘ Apoſtolick State, and I diſcerned the Condition of
‘ them who ſpake to me, and that with ſo great a Fa-
‘ cility that they were aſtoniſhed at it, and ſaid one
‘ to another, that I gave each what they ſtood in need
‘ of. ’Twas Thou, O God, who didſt all theſe
‘ Things. They ſent one another to me, till at length
‘ it came to that Exceſs, that I was taken up com-
‘ monly from Six in the Morning to Eight at Night
‘ in ſpeaking of God.

‘ There came great Numbers from all Parts, far
‘ and near, Friars, Prieſts, Men of all Sorts, young
‘ Women, married Women, and Widows; they all
‘ came one after the other, and God gave me that
‘ which ſatisfy’d them in a wonderful Manner, with-
‘ out my thinking or caring at all about it. Nothing
‘ was hid from me of their inward State and Condition.
‘ Thou, O my God, mad’ſt Thyſelf ſuch a vaſt
‘ Number of *Conqueſts* of Souls, as Thou only know’ſt,
‘ and there was given them a ſurprizing Eaſineſs for
‘ Prayer; God beſtowed much Grace upon them,
‘ and wrought in them a marvelous Change. I per-
‘ ceived and felt, that what I ſpake ſprung from the
‘ Fountain Head; and that I was only the Inſtrument
‘ of Him who made me ſpeak.

‘ During

‘ During the general Applauſe I had, our Lord
‘ Jeſus Chriſt let me ſee what the Apoſtolick State
‘ was, with which He had honoured me: *That to*
‘ *give up one’s Self to the Aid of Souls, in the Purity*
‘ *of the Spirit, was to expoſe one’s Self to the moſt cruel*
‘ *Perſecutions.* He alſo gave me to underſtand, that
‘ I muſt be conformable to Him in all his Conditions,
‘ and that if He had liv’d always a private Life
‘ with the *holy Virgin* and St. *Joſeph*, He ſhould not
‘ have been crucify’d: And that when He would
‘ exerciſe and crucify any of His Servants in an
‘ extraordinary Manner, He employ’d them in the
‘ Miniſtry and Service of their Neighbours. ’Tis
‘ certain, that all who are employ’d of God by Apo-
‘ ſtolick Deſignation, and truly put into the Apoſto-
‘ lick State, muſt ſuffer greatly. I don’t ſpeak of ſuch
‘ as put themſelves into that State, not being call’d
‘ to it of God in a ſingular Manner, and having
‘ nothing of Apoſtolick Grace, for they have no-
‘ thing of the Apoſtolick Croſſes: But for ſuch as
‘ give themſelves entirely up to God without Re-
‘ ſerve, and who are willing with all their Hearts,
‘ to be expoſed to the World as He ſhall think
‘ fit, without Reſtriction: Ah, ſuch as theſe muſt
‘ aſſuredly be made a * *Spectacle* to God, to Angels,
‘ and to Men: To God a Spectacle of Glory, by a

 ‘ Conformity

* 1 *Cor.* iv. 9—13. For I think that God hath ſet forth us the APOSTLES laſt, as it were appointed to Death, For we are made a Spectacle unto the World, and to Angels, and to Men. We are Fools for CHRIST’s Sake, but ye are wiſe in CHRIST: We are weak, but ye are ſtrong: Ye are honourable, but we are deſpiſed. Even unto this preſent Hour, we both hunger and thirſt, and are naked, and are buffeted, and have no certain Dwelling-place; and labour, WORKING WITH OUR OWN HANDS; being revil’d we bleſs; being PERSECUTED we ſuffer

‘ Conformity with Jeſus Chriſt; to Angels a Spectacle of Joy; to Men a Spectacle of Cruelty and Ignominy.

‘ Amongſt the different Numbers of Friars who came to ſee me, there was an Order of them which partook more of the Effects of Grace than any other, and it was that Order, which through a miſtaken Zeal had, in a little Town where Father *la Combe* was Miſſionary, perſecuted all the pious Souls who gave themſelves up ſincerely to ſerve God, vexing them in a very ſtrange manner, burning all the Books which ſpake of ſilent and inward Prayer, and refuſing to give Abſolution to ſuch as were in the Practice thereof, frightning them, and driving ſome almoſt to Deſpair, who heretofore had lived wicked Lives, but were reſtored and preſerved in *Grace* by Means of Prayer. Theſe *Friars* were ſo outragious and indiſcreet in their Zeal, that they ſtruck a Father of the Oratory, a Man of Merit and Diſtinction, in the open Street, becauſe he prayed in the Evenings; and on *Sundays* made a ſhort and fervent Prayer, which mightily aided thoſe good Souls in their Exerciſe of Prayer.

‘ In my whole Life I never had ſo great Conſolation as to ſee, in ſo ſmall a Town, ſo many pious Souls who vy'd one with another, who ſhould give themſelves up to God with their whole Heart. There were *Girls* of Twelve and Thirteen Years of Age, who ſat in Silence almoſt the whole Day, to have Communion with God; and acquir'd a very ‘ ſtrong

ſuffer it; being defamed we entreat: We are made as the Filth of the World, and are the Off-ſcouring of all Things unto this Day.

‘ ſtrong Habit of it. As they were poor Girls, they ‘ placed themſelves two and two together, and thoſe ‘ who could read, read to the others that could not. ‘ There one might have ſeen the Innocence of the ‘ primitive *Chriſtians* revived.

‘ In that Town, there was a poor Waſher-woman who had five Children and an Huſband that ‘ was Paralytick, or Lame in one of his Arms, ‘ but more ſo in Mind: He ſeemed to have no ‘ Strength but to beat her; yet this poor Woman ‘ bore it with angelical Patience, and earned the ‘ Bread that maintain'd him and his five Children. ‘ This Woman had a wonderful Gift of Prayer, and ‘ preſerved the Preſence of God, and a tranquil ‘ Mind under all her Sufferings, and the poor diſtreſſed Condition ſhe was in.

‘ There was likewiſe a Woman who was a Shop-keeper, much affected with God, and another that ‘ dealt in Locks: Sometimes one of theſe, and ſometimes the other, read to this Waſher-woman, and ‘ were ſurprized to find her ſo taught and inſtructed of ‘ God in all that was read to her, and to hear her ‘ ſpeak ſo divinely of it.

‘ Thoſe Friars ſent for this Woman, and threatened ‘ her mightily, if ſhe did not leave off Praying; ‘ telling her it was only for Friars and ſuch like, ‘ to pray, and that ſhe was very bold to *Pray*: ‘ She anſwered, (or rather He that inſtructed her, ‘ for ſhe was very ignorant of herſelf) that Chriſt ‘ had commanded all to *Pray*: And that He ſaid, ‘ * *What I ſay unto you, I ſay unto all*, without ſpe-‘ cifying either *Prieſts* or *Friars*; and that with-‘ out *Prayer*, ſhe ſhould never be able to ſupport

* Mark xiii. 33. 37.

‘ the Croſſes, nor the Poverty ſhe laboured under ;
‘ That in Time paſt ſhe had liv'd without Prayer,
‘ and was exceeding wicked, but ſince ſhe had done
‘ it, ſhe had loved God with all her Heart ; and to
‘ leave off Prayer was to renounce her Salvation,
‘ which ſhe could not do.

‘ She bid them alſo take twenty Perſons who had
‘ not been uſed to Prayer, and twenty of them
‘ that had ; then, *ſays ſhe*, inform yourſelves of the
‘ Lives of the one and the other, and you will
‘ ſee if you have Reaſon to condemn *Prayer*. Such
‘ Words as theſe, coming from the Mouth of ſo
‘ poor a Woman, ſhould, one would think, have
‘ convinced them ; but they only ſerved to excite
‘ them the more againſt her. They aſſured her, ſhe
‘ ſhould have no Abſolution 'till ſhe had promiſed them
‘ to leave off *Prayer*. She reply'd, That it did not
‘ depend on her, and that Chriſt was Maſter of what
‘ he communicated to His Creature, and to do with it
‘ what He pleaſed.

‘ They refuſed to give her Abſolution : And after
‘ they had rail'd very much at a poor Taylor who
‘ ſerv'd God with all his Heart ; they made them
‘ bring all the Books that treated of *Prayer*, without
‘ Exception, and burnt them themſelves in the open
‘ Street.

‘ There were alſo at *Tonon*, young Women who
‘ lived in Retirement. They were poor Country
‘ Girls, who, the better to ſerve God, and get
‘ their Living, join'd many of them together :
‘ One of them read from Time to Time to the reſt
‘ who work'd ; and none of them left the Room
‘ without aſking Leave of the Eldeſt ; they made
‘ Ribbons, and Spun, and ſo every one earned her
‘ Living in her own Way, and the Strong ſupported
‘ the

‘ the Weak. They went and diſperſed theſe poor
‘ Girls, and others alſo in many Villages, and drove
‘ them out of the Church.

‘ God was pleaſed afterwards to make Uſe of the
‘ Friars of this very Order, to eſtabliſh Prayer, in
‘ I know not how many Places ; and they ſpread
‘ an Hundred Times more Books of Prayer where
‘ they went, than their Brethren had burnt. The
‘ Hand of God appeared wonderfully to me in all
‘ theſe Things.

‘ I could not but admire, to ſee how God was
‘ pleaſed to make himſelf amends for former Da-
‘ mages, by pouring out of His Spirit in Abundance
‘ upon theſe good Friars, when others did what they
‘ could to have deſtroyed it ; but it had no great
‘ Effect, for the good Souls that were perſecuted,
‘ grew ſtronger by Perſecution, inſtead of being ſtag-
‘ gered by it.

‘ The Superior and Maſter of the Novices ſet them-
‘ ſelves againſt me, without knowing me ; and were
‘ mightily diſturbed that a WOMAN, as they ſaid,
‘ ſhould be ſo very much ſought after : For looking
‘ at Things as they were in themſelves, and not as in
‘ God, who does as it pleaſes Him, they deſpiſed the
‘ *Gift* which was confin'd in ſo mean a Place, inſtead
‘ of eſteeming God only, and His *Grace*, without
‘ looking at the Meanneſs of the Subject in which He
‘ ſheds it.

‘ But a certain Brother of that Order, whom God
‘ made Choice of for Himſelf, and who had been
‘ inſtrumental to bring ſeveral of his Companions to
‘ me, brought it about, that the Superior came at laſt
‘ to ſee me, and to thank me for the *Charities* he ſaid
‘ I had done them : And God let him ſee ſomething
‘ in

‘ in my Converſation which pleas'd him: And at
‘ length he himſelf was brought over; and 'twas
‘ he when *Viſitor*, who diſperſed ſuch a Number of
‘ thoſe Books (bought at their own Charge) which
‘ others had cauſed to be burnt. O how wonderful
‘ art Thou, O my God! How diſcreet and loving
‘ in all thy Ways! And, O how well thou knoweſt,
‘ how to * *deſtroy the Wiſdom of the Wiſe*, and bring
‘ to nought all their Precautions.

‘ There were in this *Noviciat* many Novices: The
‘ Oldeſt of them was ſo very uneaſy with his Vocation,
‘ that he knew not what to do. His Trouble was ſo
‘ great, that he could neither read, ſtudy, nor pray;
‘ nor hardly perform any of his Duties. The *Collector*
‘ his Companion, had a Mind one Day to bring me
‘ to him: We ſpoke a while together, and the Lord
‘ diſcovered to me both the Cauſe of his Uneaſineſs
‘ and the Remedy. I told him what it was, and he
‘ betook himſelf to Prayer, but it was affectionate
‘ Prayer. He was ſuddenly changed, and the Lord
‘ favoured him highly. In proportion as I ſpake to
‘ him, *Grace* wrought in his Heart, and his Soul
‘ drank it in as the parched Ground does the gentle
‘ Rain. He found that he was changed, and quit of
‘ his Uneaſineſs before he left the Room: Quickly
‘ afterwards he performed all his Exercifes with Glad-
‘ neſs and great Perfection; whereas he did them
‘ before with Pain and Uneaſineſs, or quite neglected
‘ them. He ſtudied and prayed eaſily, and perform'd
‘ all his Duties, inſomuch that he was hardly known
‘ to himſelf or others. But what aſtoniſhed him moſt,
‘ was a *Sprout* of Life which remained with him, and
‘ a Gift of Prayer. He found that to be given him
‘ without any Trouble, which he could not obtain
‘ before,

* 1 Cor. ii. 19.

‘ before, what Pains ſoever he took; and this *living*
‘ *Sprout* was the Principle which made him act, and
‘ gave him Grace for his Employment, and ſuch a
‘ Fund of the Preſence of God, as brought with it all
‘ Good: He brought to me, by degrees, all the
‘ *Novices*, who every one of them partook of the
‘ Effects of Grace, though differently, according to
‘ their States: And 'twas thought there never was a
‘ more flouriſhing *Noviciat*.

‘ The Maſter and Superior of the Order, could not
‘ help admiring at ſo great a Change in their *Novices*,
‘ though they did not ſee into the Reaſon of it: But
‘ upon a certain Time, ſpeaking to the *Collector* about
‘ it, (for they had a good Eſteem of him, being a
‘ Man of Merit and Virtue) they told him, They
‘ were ſurprized at the Change in their *Novices*, and
‘ the Bleſſing the Lord had beſtowed on the *Noviciat*;
‘ he ſaid to them, * My Fathers, if you will permit
‘ me, I will tell you the Reaſon of it: 'Tis the
‘ Lady, againſt whom you have exclaim'd ſo much
‘ without knowing her, whom God has made Uſe of
‘ for that Purpoſe.

‘ They were aſtoniſhed when they heard this;
‘ and the Maſter, though very aged, ſtoop'd ſo low,
‘ and alſo the *Keeper* of the Houſe, as to pray in the
‘ Manner † a little Book teaches, which the Lord
‘ cauſed me to write, and of which I ſhall ſpeak
‘ more hereafter. They found themſelves ſo chang'd,
‘ that the Keeper ſaid, *I am become a new Man.*
‘ I could

* Mes Peres.

† A ſhort and eaſy Method of Prayer, from which we have quoted a whole Chapter concerning Paſtors and Preachers. See Page 157.

‘ I could not before pray at all, for my Underſtanding ‘ was dull and empty, but now I do it with the ‘ greateſt Eaſe, and as often as I will, with abun- ‘ dance of Fruit, and a particular Senſe of God's ‘ Preſence. And the Maſter ſaid, I have been a ‘ Friar forty Years, and can ſay that I never knew ‘ how to pray, nor did I know and taſte God, as I ‘ have done ſince.’

At the Time theſe wonderful Converſions were wrought, and People came from all Parts to hear and ſee this Lady; a Friend of her's taking Notice what an univerſal Eſteem Perſons had for her, ſhe anſwer'd, ‘ Mind what I now ſay to you, *You will hear Curſings* ‘ *out of the ſame Mouths you have heard Bleſſings.*’ How truly this was verified, the following *Narrative* will ſufficiently manifeſt.

She was no ſooner arrived at *Paris*, but there came Letters from the Country, exclaiming againſt her Doctrine, and loading her with Calumnies. Counterfeit Letters were produced, and ſhe was confined to the Monaſtery of Nuns of the *Viſitation*, in the Street St. *Antoin*, in the Month of *January*, 1688, being then about Forty Years old. How ſhe was handled there, will appear from Paſſages we ſhall tranſcribe from her Letters.

Letter 156.

‘ I Have receiv'd your Letter juſt now, which has ‘ comforted me in my Exile; for I aſſure you, I ‘ can truly ſay, * *Heu mihi, quia incolatus meus pro-* ‘ *longatus*

* Pſal. cxx. 5. WO IS ME, that I ſojourn in *Meſech*, that I dwell in the Tents of *Kedar*, MY SOUL HATH LONG DWELT with him that hateth Peace.

‘ *longatus eſt.* I am here, as it were, out of my Ele- ‘ ment, and in a Place where God would not have ‘ me. It looks to me, as if there were great Num- ‘ bers of Children who aſk for Bread, and that there ‘ is no-body to break it to them, while I am here ‘ under Force and Confinement.’

Letter 158.

‘ THEY examine me about my * Book, although ‘ I have given it up to them, to do with it ‘ what they think fit, and proteſt that I ſubmit myſelf ‘ and my Writings, yet they don't ceaſe to interro- ‘ gate me, and I anſwer what the Lord inſpires me ‘ with: But I am ſometimes ſo aſtoniſhed, to ſee how ‘ much the *Inward Way* is oppoſed, that I hardly ‘ know where I am, or what I do.

‘ 2. I can aſſure you, that your Soul is very pre- ‘ cious to me, and there is not a Day paſſes, but what ‘ I offer up my Prayers to the Lord for it. There ‘ is nothing I could not ſuffer that it might be reſign'd ‘ to Him without Reſerve. Let me have then this ‘ Conſolation in my Trouble, that you be entirely ‘ reſigned to God without any Reſerve. I ſeek ‘ you ſometimes *in* Him, and 'tis there I find you ‘ often: And it will be your own Fault if I don't find ‘ you there ſtill more.

‘ 3. I am a Priſoner, and always kept under Lock ‘ and Key, without being ſuffered to ſpeak to any ‘ Body without or within, unleſs it be the Woman ‘ who is ſo kind as to tend on me: But nothing can ‘ confine

* Moyen court & tres-facile de faire Oraiſon. A ſhort and eaſy Method of Prayer.

‘ confine an Heart that has found God, nor can
‘ any Thing trouble it, becauſe it has in every
‘ Place what it loves and deſires. I ſuffer ſometimes
‘ on your Account, fearing leſt at an Age ſo tender,
‘ you ſhould fly from God: However I reſign you,
‘ as I do every thing elſe into His Hand, never
‘ ceaſing to beg Him in the moſt preſſing Manner
‘ for your Soul. ’Tis a great Happineſs to be through-
‘ ly reſigned to Providence. ’Tis the very Repoſe
‘ of Life.

‘ I recommend my Daughter to your Care: They
‘ will not ſo much as let me know where ſhe is, but I
‘ hope God will take Care of her. If I were a Cri-
‘ minal condemned to Death, they could not give
‘ more rigorous Orders: But all that does but ſerve
‘ to unite us the more together.’

Letter 159.

‘ THE Action of *M*——— appears to me to be
‘ as baſe as any thing can be, however it has
‘ turned to my Advantage, becauſe the more I find
‘ the *Inſtability* of the Creatures, the more I am bound
‘ and faſtened to Him who is immutable. I muſt
‘ confeſs, if your Heart was not more fixed in God,
‘ I ſhould be much concerned and griev’d: But I
‘ pray the Lord inceſſantly, to eſtabliſh and fix you
‘ in His Pure Love, and that you may be empty’d
‘ of all Love of yourſelf, and that He Himſelf may
‘ be your *Way*, *Truth* and *Life*. O, what would not
‘ I ſuffer to obtain it!

‘ 2. Though I am in a Place of Baniſhment, I
‘ always find my God here; and all the Priſons, and
‘ Locks and Keys, with which they confine me, can’t
‘ hinder me from finding a *boundleſs Space* in Him.
‘ The

‘ The greater the *Croſs*, the greater is the *Union*
‘ with Jeſus Chriſt, and conſequently the *Joy* and
‘ *Liberty*.

‘ 3. I do confeſs to you, that ’tis with Difficulty I
‘ anſwer to the Interrogatories which they make me
‘ about the *little Book* which is the Cauſe of my Con-
‘ finement in this Place, and all my Crime; for
‘ I think it ſufficient that God knows all Things:
‘ Beſides, if I ſpeak, they won’t hearken to me. I
‘ could very willingly be ſilent, becauſe in that I
‘ ſhould be more conformable to our Lord Jeſus
‘ Chriſt, and the worſt that can happen by my Silence
‘ is, that I ſhould be thought to have err’d: And
‘ what ſignifies that? Is it not better to paſs for ſuch
‘ an one, and thereby imitate my Dear Maſter? I
‘ ſometimes ſay to Him from the Bottom of my
‘ Heart, ſeeing the Malice of moſt People, * *Judica*
‘ *me, Deus, & diſcerne cauſam meam.* Judge me, O
‘ God, and plead my Cauſe.

‘ After a ſtrict Examination, for the Space of eight
‘ Months, ſays the Author of the Life of the Arch-
‘ biſhop of *Cambray*, by the Order of Monſieur *de*
‘ *Harly*, Archbiſhop of *Paris*; after the moſt mali-
‘ cious Accuſations, the moſt captious Interrogato-
‘ ries, and a perfect Clearing up of all Matters, her
‘ Innocence appeared in all its Luſtre. Her Can-
‘ dour, Meekneſs, and ſubmiſſive Behaviour, ſo un-
‘ deceived the Abbeſs, and the other Nuns of the
‘ Monaſtery, that they were all unanimous in giving
‘ an Authentick Teſtimonial to her Virtue.

‘ Some Time after her going out of the Monaſtery
‘ before mentioned, ſays the ſame Author, ſhe made
‘ Acquaintance

* Pſalm. xliii. 1.

‘ Acquaintance with the *Abbé de Fenelon*. She ſaw ‘ him at the Dutcheſs of *Bethune*’s, a Lady to ‘ whom ſhe had been known from her Childhood. ‘ The *Abbé* had been very much prepoſſeſs’d to her ‘ Diſadvantage, before he had ſpoken to her; but his ‘ Prejudices were entirely removed by the Converſa- ‘ tion he had with her at *Madame de Bethune*’s Houſe. ‘ Going afterwards occaſionally to *Montargis*, he en- ‘ quired what Reputation ſhe had born in that Town ‘ before ſhe left it. Every one expreſſed a very high ‘ Opinion of her Piety, and of the Purity of her ‘ Converſation from her very *Infancy*; and this ‘ Teſtimony being given by Perſons of the moſt ‘ venerable Characters, confirm’d Monſieur *de Fenelon* ‘ in the Idea he had already conceived of Madame ‘ *Guion*’s Merit; and a ſtrict Friendſhip was by de- ‘ grees formed between theſe two Perſons, which ‘ proved afterwards to both a Source of very heavy ‘ Croſſes, and thereby an Occaſion of exerciſing very ‘ great Virtues.

‘ This *Abbé de Fenelon*, who afterwards was made ‘ Archbiſhop of *Cambray*, was, by the Commendation ‘ of the Duke of *Beauvilliers*, appointed by Louis ‘ XIV. King of *France*, to be Preceptor to the Duke ‘ of *Burgundy* his Grandſon, and enter’d upon his ‘ Employment about the Prince, at Thirty-eight ‘ Years of Age, in the Month of *September* 1689.

‘ The Duke of *Beauvilliers*, Governor to the ‘ Prince, was a Nobleman, who under a great ‘ Simplicity of Manners concealed many rare Vir- ‘ tues, being an Enemy to Pomp, cur’d of Am- ‘ bition, and without Attachment to Riches; he was ‘ modeſt, ſedate, *diſintereſted*, liberal, courteous, ſin- ‘ cere, polite, conſiderate and regular, in every ‘ Thing, and thereby exceedingly well qualified to ‘ govern Men. As a Miniſter of State, the Baſis ‘ of

‘ of his Politicks was the *Love of Juſtice*. This was ‘ his reigning Virtue. To this he ſacrificed his In- ‘ clinations, his Perſonal Friendſhips, and even the ‘ *Intereſts* of his Family. All theſe Qualities received ‘ a Luſtre and Perfection from an *Eminent Piety*, ‘ which made him look to God as the End to which ‘ all Things were to be directed. And This Piety ‘ was in him a ſpiritual Source of Light, to guide him ‘ in all the Steps he had to make. For as it diſin- ‘ gaged his Heart from all irregular Paſſions, and even ‘ Fondneſs for Amuſements, it continually ſupplied ‘ his Mind with ſufficient Strength to diſcover on every ‘ Occaſion what was true and eligible.

‘ The Duke of *Beauvilliers*, and the Duke of ‘ *Chevreuſe*, a Nobleman vers’d in ſeveral Kinds of ‘ Learning, very rare in Perſons of his Rank, of ‘ a ſweet, aſſable, and engaging Temper, who lived ‘ in his Family with his Children like a *good Friend*, ‘ as well as a *good Father*: His Soul, notwithſtand- ‘ ing his natural Vivacity, ſeemed always even and ‘ undiſturbed: Piety, in a Word, had in him ſo ‘ united together the human and Divine Virtues, ‘ that he was at once a good *Chriſtian*, a good Com- ‘ mon-wealth’s Man, and a *perfect Friend*. Theſe two ‘ Noblemen lived in cloſe Amity with the Archbiſhop ‘ of *Cambray*, and all the World was acquainted with ‘ the ſingular Eſteem they had for Madam *Guion*. ‘ Divers young Ladies at Court, of eminent Quality, ‘ were likewiſe engaged with her in *ſtrict* Friendſhip. ‘ Madam *de Maintenon* herſelf made her frequently ‘ come to St. *Cyr*, and teſtified a very great Confi- ‘ dence in her.’

St *Cyr* was a Houſe or School eſtabliſhed for the Religious Education of a great Number of young Ladies of Quality, brought from all Parts of *France*;

and Madam *de Maintenon* having the chief Overſight of it, permitted the Lady *Guion* to give ſuch Inſtructions to the Ladies as ſhe thought proper, which had very great and good Effects upon them. Some became moſt exemplary Patterns of a ſolid and inward Piety, which always produces a fervent and pure Love of God, and the moſt charming and delightful Fruits of *Meekneſs*, *Patience*, *Self-denial* and *Humility*. With theſe Virtues were ſome of thoſe young Ladies moſt conſpicuouſly adorned.

'Since my being releaſed from St. *Maries*, ſays 'Lady *Guion*, I continued to go to St. *Cyr*, and 'ſome Ladies of this Houſe having told Madam *de* 'Maintenon, that in the Converſations they had with 'me, they found ſomething which inclined them to 'God, ſhe therefore permitted them to rely upon my 'Directions, and ſhe herſelf acknowledged on many 'Occaſions, that ſhe had no Reaſon to repent of let'ting me direct and aid them, by the Change which 'was viſibly wrought in ſome of them, which hereto'fore ſhe had not ſo good an Opinion of. During 'the three or four Years which that laſted, ſhe ſhewed 'an extraordinary Liking to me, and I received the 'greateſt Tokens of Eſteem and Confidence that 'could be from her. But this was what at laſt drew 'upon me the greateſt Perſecution. The Freedom 'and Liberty which Madam *de Maintenon* permitted 'me to take in the Houſe of St. *Cyr*, and the Truſt 'and Friendſhip which ſome young Ladies of the 'Court, diſtinguiſh'd both for their Rank and Piety, 'repos'd in me, began to make thoſe uneaſy who had 'been my Perſecutors. They poſſeſſed the *Directors* 'with Jealouſies concerning me, and by reaſon of 'what had paſs'd before, and the *Quietiſm* which was 'ſaid to have made a great Progreſs, they engaged 'the Biſhop of *Chartres*, Superior of the Houſe of St.

'St. *Cyr*, to repreſent to Madam *de Maintenon*, that 'I diſturbed the Order of the Houſe by a particular 'Conduct, and that the young Ladies which I viſited, 'adher'd ſo ſtrongly to what I ſaid to them, that they 'no longer hearkened to their Superiors. Madam 'de Maintenon told me of it very civilly. I then ab'ſtained from going to St. *Cyr*, and ſent no more 'Letters to the Ladies that writ to me, but what I 'firſt ſent unſeal'd to Madam *de Maintenon*.

'*Some Perſons* however, who had an Intereſt to 'ſerve, by putting an End to the Friendſhips 'which were contracted between the Archbiſhop of 'Cambray and the great Men before named, ſpread 'a Rumour abroad of a riſing *Hereſy* much in Credit 'at Court.

'The Alarm was eſpecially given (ſays the Author 'of *Cambray*'s Life) to Monſieur *Godet de Marais* Bi'ſhop of *Chartres*, a Prelate of ſincere Piety, but of 'a violent Temper, and an ardent Zeal for what he 'thought ſound Doctrine. A Man of ſuch a Cha'racter was ſuſceptible of ſtrong Prejudices. He ap'plied himſelf in good Earneſt to thunder againſt the 'riſing *Hereſy*, and employed all his Thoughts to 'bring Madam *Guion* under Suſpicion.

'A Number of Perſons, ſays *this Lady*, under 'the Appearance of great Sanctity, went from Con'feſſor to Confeſſor, to accuſe themſelves of Crimes 'which they ſaid were occaſioned by the Princi'ples they had ſuck'd in from me. Some of theſe 'were Perſons I had endeavoured to reclaim from 'their diſorderly Lives, ſeveral Years before, but

‘ not being able to prevail, had forbid them my ‘ Houſe.

‘ Another ſtrange Stratagem which they took, ‘ was to ſend a wicked Woman, who took upon ‘ her the Name of one of my Servants, to all the ‘ Curates and Confeſſors of *Paris*, to make Confeſ- ‘ ſion. This Woman was one *Gautiere*. She made ‘ her Confeſſion to many in a Day, that ſhe might ‘ miſs none of them. She told them, ſhe had ſerv'd ‘ me ſixteen or ſeventeen Years, and that ſhe had ‘ left me becauſe ſhe could not in Conſcience live ‘ with ſo wicked a Woman, guilty of ſo many abo- ‘ minable wicked Things. By this Means, in leſs ‘ than eight Days, I was decry'd all over *Paris*, and ‘ paſſed without Contradiction for the wickedeſt Per- ‘ ſon in the World. Thoſe who reported thoſe ‘ Things, thought themſelves well informed, and by ‘ a very ſure Way.'

Such a ſtrange Stratagem, and terrible Engine of Scandal, is enough to make a very innocent Perſon dread living in ſuch a Country where it can be ſo quickly put in execution; yet for all that, ſhe never made any Attempt to eſcape; ‘ * An inward Mo- ‘ tion, *ſays ſhe*, made me neglect all Means which ‘ I had to eſcape.'

But this was not the only Stratagem then on Foot to blaſt her Reputation, ‘ Thoſe who perſecuted ‘ me, *ſays ſhe*, cauſed a Letter to be handed about, ‘ which

* Letter 89. Jeſus Chriſt dit, Quand on vous perſécute dans une ville, fuyez dans une autre. Il faut en uſer ainſi a moins que nous n'ayons un mouvement interieur d'en uſer d'une autre ſorte. C'eſt ce mouvement ſeul qui m'a empeché de fuir, & qui m'a fait négliger tous les moyens que j'avois de la faire.

‘ which they gave out was from the Biſhop of *Grenoble*, ‘ in which it was ſaid, that he had driven me out of ‘ his *Dioceſe*; and that I had been convicted of very ‘ horrible Things in the Preſence of Father *Richebrac*, ‘ then Prior of the *Benedictines* of St. *Robert* of *Greno-* ‘ *ble*; though I had Letters from the Biſhop of *Greno-* ‘ *ble*, ſince my Return from thence, which ſhewed ‘ quite the contrary, and expreſſed the good Eſteem ‘ he had for me. I writ to Father *Richebrac*, and ‘ receiv'd the following Anſwer from him.

‘ MADAM,

‘ IS it poſſible they ſhould come to ſeek me out in ‘ my Retirement, to invent Slander againſt you, ‘ and make me the Inſtrument of it? I never once ‘ had the Thought of what they make me ſay; nor ‘ to make thoſe Complaints of which they make me ‘ Author. On the contrary I now declare, and have ‘ before this declar'd it many Times, *That I never* ‘ *heard any thing of you but what was moſt Chriſtian-* ‘ *like and Virtuous.* I ſhould have been very cautious, ‘ *Madam*, of ſeeing you, if I thought you capable ‘ of ſpeaking what I cannot write, and what the ‘ Apoſtle forbids to name. However, if it be neceſ- ‘ ſary that I ſhould name it for your Diſcharge, I will ‘ do it upon the firſt Advice: And I will ſay plainly, ‘ that there is nothing in it; that is, *That I never* ‘ *heard you ſay any thing like it, nor any thing that did* ‘ *in the leaſt approach it.* And as for me, I never ‘ ſaid any thing that could beget a Belief that I ever ‘ heard ſuch a thing of you.

‘ I have been writ to before on the ſame Subject, ‘ and I anſwered in the ſame manner as I now do, ‘ and I will do it again a Thouſand Times, if I am

 ‘ required

‘ required to do it ſo often. They mix and confound
‘ two Narratives together, which ought not to be
‘ confounded. I know that of the young Woman
‘ who made her Retraction; and you know, *Madam*,
‘ the Part I acted before the *Prelate* through the Zeal
‘ I had for the Truth, and that I might not wound
‘ my Conſcience by keeping Silence. I ſpoke then
‘ freely, and am ready to do the ſame now, if God
‘ required it of me as He did then. I ſhall believe
‘ that He requires it of me, if I am call'd upon
‘ about it. But what can I ſay to you more particu-
‘ larly than I have done here? If any thing more
‘ particular ſhall be required, be but at the Trouble
‘ of letting me know it, and I will bear Teſtimony
‘ to the Truth. 'Tis in this Diſpoſition I ſincerely
‘ remain in our Lord Jeſus Chriſt, craving your
‘ Prayers for me to Him,

Bloſs, MADAM,
April 14, 1695.

Your moſt Humble, and

Moſt Obedient Servant,

F. RICHEBRAC.

‘ The Biſhop of *Grenoble* writ at the ſame Time
‘ to him who had cauſed the pretended Letter to be
‘ ſpread about (who was the *Curate* of St. *James*,
‘ *du Haut pas*,) in a Manner as made him ſenſible
‘ how much he reſented the making him the Au-
‘ thor of ſuch Calumny. And indeed how could he
‘ reconcile the horrible Things charged upon me in
‘ that Letter, while I remain'd at *Grenoble*, with
‘ the Letters which he had written in my Favour to
‘ his Brothers at *Paris*, recommending the Care of
‘ my Intereſt, above a Year after I had left his Dio-
‘ ceſe?

‘ ceſe? The following Letter is a Copy of that
‘ which he writ to the Attorney General, which
‘ he ſent me incloſed in the Letter he did me the
‘ Honour to write me.

‘ SIR,

‘ I Can't refuſe, conſidering the Virtue and Piety
‘ of Madam *de la Mothe Guion*, the Recom-
‘ mendation ſhe has deſired I would give in Favour
‘ of her Family, in an Affair that is before you.
‘ I ſhould have made ſome Scruple of it, if I did
‘ not know the Uprightneſs of her Intentions, and
‘ your Integrity. Therefore let it be acceptable to
‘ you, to do her all the Juſtice that is due to her.
‘ I aſk it of you with all the Heartineſs with which
‘ I am yours.

Grenoble, *Cardinal* CAMUS.
Jan. 28, 1688.

‘ The following is the Letter he writ to me.

‘ MADAM,

‘ I Could oftener wiſh to have the Opportunities
‘ of letting you ſee how much your Intereſt, both
‘ Temporal and Spiritual, is dear to me. I bleſs God,
‘ that the Advice I have given you about it, has been
‘ ſo well received by you; I forgot nothing that may
‘ engage the *Attorney General* to do you all the Juſtice
‘ that is due to you, on the firſt Occaſion; intreating

‘ you

‘ you to believe, that you ſhall always find me diſ-
‘ pos'd to let you ſee, that I am truly,

MADAM,

Grenoble,
Jan. 28, 1688. *Your Affectionate Servant*,

Cardinal CAMUS.

‘ Nothing, to be ſure, contributed more to the
‘ general Outcry that was rais'd againſt me, than the
‘ pretended Letter from the Biſhop of *Grenoble*. For
‘ how could one gainſay and diſprove ſuch a Witneſs
‘ as the Curate of St. *James*'s, well known at that Time
‘ for his Attachment to ſo great a Number of Perſons
‘ of Merit, to whom he had delivered Copies of that
‘ Letter, ſo that in about a Fortnight's Time all
‘ *Paris* was fill'd with them? The Biſhop of *Maux*,
‘ who had a Copy of it, as well as others, was ſtrangely
‘ ſurprized to ſee the Anſwer which Father *Richebrac*
‘ ſent me, as well as to ſee the Letters I ſhew'd him
‘ of the Biſhop of *Grenoble*.

‘ He exclaimed loudly at the Vileneſs of the Slan-
‘ der. For he had ſometimes his good Intervals,
‘ which afterwards were quite alter'd, by the Perſons
‘ that ſtir'd him up againſt me, and by his own par-
‘ ticular Intereſt.'

The Biſhop of *Maux* was in very high Eſteem with ſome, for the Zeal he had ſhewn for the Church about Ten Years before, in writing againſt the

the *Proteſtants*, and getting the King's Edict to confiſcate the Goods and Chattles, and impriſon the Bodies of ſuch as would not change their Religion, which occaſioned a great many Thouſands to flee for Refuge into foreign Countries.

‘ This Lady (ſeeing the Fury of the Biſhop of
‘ *Chartres*, and ſome other Doctors) took a Reſolu-
‘ tion of putting her Writings into the Hands of ſome
‘ Prelate of eminent Learning, who might examine
‘ and make Report of them; and there having been
‘ to outward Appearance, a ſtrict Friendſhip for
‘ ſome Years, betwixt the Archbiſhop of *Cambray*
‘ and the Biſhop of *Maux*; ſhe pitch'd, ſays the Au-
‘ thor of *Cambray*'s Life, upon Monſieur *de Maux*
‘ for this purpoſe, as being a Man whoſe Approbation
‘ would counterballance the Authority of the Biſhop
‘ of *Chartres*, and quickly deſtroy the Calumnies of
‘ the furious Doctors.

‘ All her Manuſcripts being delivered to Monſieur
‘ *de Maux*, he read them over, and immediately
‘ told the Duke of *Chevreuſe*, that he found a *Light*
‘ and an *Unction* in them which he had not met with
‘ any where elſe.

‘ Madam *de Maintenon* ſome Time after changed
‘ her Mind, ſuffering herſelf to be hurried away
‘ by the Zeal of her Director the Biſhop of *Char-*
‘ *tres*. She was a Lady that had a ſincere Reſpect
‘ for Religion. Her Converſation was inſinuating,
‘ and of a very genteel Turn. But her Judgment
‘ does not ſeem to have been equal to the Delicacy
‘ of her Wit. She was eaſily prepoſſeſſed in Fa-
‘ vour of Perſons, and afterwards as eaſily diſguſted.
‘ It was no difficult matter to alarm a Lady of
‘ this Character.

‘ They

'They perſuaded her to believe, that the little 'Book call'd *The ſhort Method*, which ſhe had ex- 'ceedingly lik'd before, contain'd in it the groſſeſt 'Errors, and all the horrible Doctrine of *Quietiſm*.

'It was no ſooner known that ſhe had declared her- 'ſelf againſt Madam *Guion*, but Endeavours were 'uſed to raiſe a Suſpicion in her to the Diſadvantage 'of the *Abbé de Fenelon*. She was ready enough to 'entertain it. She had at firſt promiſed herſelf an '*abſolute* Aſcendent over him, but finding that he 'often oppoſed her Notions, ſhe grew apprehenſive 'leſt a Man, whom ſhe could not be ſure of, ſhould 'get too much Credit with the King.

'This Change in Madam *de Maintenon* gave Oc- 'caſion to the Biſhop of *Maux* to diſcover the ſecret 'Uneaſineſs he had a long Time cheriſhed againſt the '*Abbé de Fenelon*. As that Prelate had accuſtomed 'to ſee himſelf admired as the greateſt *Genius* of his 'Age, he could not bear to behold the Eyes of the 'Publick turn'd away from him to fix upon the Rival 'of his Reputation. This was the original Cauſe of 'their Diſcords. But doubtleſs, that Prelate did not 'in the Beginning think of carrying Things to thoſe 'Extremities to which the Heat of Diſpute tranſport- 'ed him afterwards. Notice was given to Monſieur '*de Fenelon* of frequent Complaints and little Reflecti- 'ons which the Biſhop let fall againſt him; but he 'would give no Credit to it.

'The Rage and Outcry againſt Madam *Guion* 'became univerſal, and the Reputation of her Friends 'ſeemed to ſuffer by the Aſperſions upon her. 'For this Reaſon ſhe reſolved to break Silence, 'and juſtify herſelf in a publick Way: She wrote 'to Madam *de Maintenon*, beſeeching her to pro- 'cure

'cure that Commiſſioners might be appointed, the 'one half *Laicks*, the other *Eccleſiaſticks*, to take In- 'formation, and give a definitive Sentence upon every 'Thing that was laid to her Charge. She offered at 'the ſame Time to make herſelf a Priſoner within 'eight Days, in whatever Priſon ſhould be thought 'proper, to undergo the Penalties due to her, in caſe 'ſhe was found guilty.

'The Duke of *Beauvilliers* undertook to deliver 'this Letter to Madam *de Maintenon*. But that 'Lady did not think proper to come into the Ex- 'pedient propoſed, though it ſeemed ſo very rea- 'ſonable. Her Anſwer to the Duke was, that ſhe 'did not believe the falſe Reports that were abroad 'about Madam *Guion*; that the Matter in Queſti- 'on was not her Morals, but her Sentiments; that 'the latter ought firſt to be examined, and that Ca- 'lumnies of the other would of themſelves fall to the 'Ground.

'A ſtrict Enquiry then into the Doctrine of 'Madam *Guion*'s Books, was what Madam *de* '*Maintenon* inſiſted upon, and ſhe ſpoke of it to 'the King. The Biſhop of *Maux* was choſen to be 'chief Examiner. The Biſhop of *Chaalons*, now 'Cardinal *de Noailles*, and Monſieur *Tronſon*, Supe- 'rior of the Seminary of St. *Sulpicius*, were joined 'with him, both which undertook the Examination 'with great Mildneſs and Candour. Madam *de* '*Maintenon* was deſirous Monſieur *de Fenelon* ſhould 'make a fourth, to which the King gave his Ap- 'probation.

'The *Abbé de Fenelon*, conſcious of the Purity of 'his own Intentions, and relying upon the Integri- 'ty of the Examiners, open'd himſelf to them with 'an

‘ an unreſerved *Simplicity of Heart*, and without the ‘ leaſt Fear or Diſtruſt.

‘ Monſieur *de Maux* told him, that he had never ‘ read any of the Contemplative Writers, and pray'd ‘ him to make ſome Extracts out of them, and to add ‘ his own Remarks. *Abbé de Fenelon* did ſo, and ‘ ſent him a Collection of Paſſages taken from the ‘ *Greek* and *Latin* Fathers, the canonized Saints, and ‘ approved Doctors.

‘ The Deſign of this Collection was to ſhew, ‘ that the Expreſſions of the Contemplatives, in all ‘ Ages, were as unguarded as thoſe of Madam ‘ *Guion*; that neither the one nor the other ought to ‘ be taken in Strictneſs: But yet that after all Allow- ‘ances were made, there would ſtill remain enough ‘ to prove by a conſtant Tradition, *That though we ‘ are bound to love God as the Author of our Happineſs, ‘ we are obliged to love him yet more, as He is infinitely ‘ perfect; that we ought to love God for Himſelf, all ‘ other Things for his Sake, and our own Being as His ‘ Image. That we ſhould will Good to ourſelves only as ‘ belonging to Him, thus ennoble our* Hope *by Charity, ‘ and deſire our own* Happineſs *as a State which exalts, ‘ purifies, and conſummates our Love.*

‘ Monſieur *de Maux* had always maintained the ‘ Opinion oppoſite to *diſintereſted* Love. He thought ‘ no-body underſtood ſo well what was true Doctrine ‘ as himſelf, and could not bear to be ſhewn, that the ‘ Tradition of the Church, in ſo eſſential a Point, had ‘ eſcap'd his Obſervation. The *Abbé de Fenelon* in- ‘ ſiſted *ſtedfaſtly* on what he had advanced, which was ‘ inſupportable to the Biſhop from a Man whom he ‘ looked upon as his Diſciple.

‘ After

‘ After an Examination which laſted ſeveral Months, ‘ they had a great deal of Difficulty to come to any ‘ preciſe Determination. The only Thing in view at ‘ the Beginning, was to undeceive Madam *Guion* ‘ upon her pretended Spirituality. But Monſieur *de ‘ Maux* would not reſt there. He cried out conti- ‘ nually, *that the Church was in Danger*. It would be ‘ an additional Luſtre to the Glory of his Triumphs ‘ over the *Proteſtants* to convict ſo great a Man as the ‘ *Abbé de Fenelon* of Error. He was therefore for ‘ making *Canons*, to aſcertain and ſecure the *Catho- ‘ lick* Doctrine.

‘ I perceived, ſays Lady *Guion*, by what I heard ‘ daily of Monſieur *de Maux*, that he grew more and ‘ more at a Diſtance; and what was ſtill worſe for ‘ the matter in Debate, he was fixed in his Thoughts, ‘ and that Fixedneſs was an inſurmountable Obſtacle ‘ in the Way of Truth.

‘ After Monſieur *de Chaalons* had peruſed at lei- ‘ ſure my Books and Commentaries upon the Scrip- ‘ tures, he conſented to the Propoſal which was ‘ made him to meet at Monſieur *Tronſon*'s Country ‘ Seat, who being infirm and out of Order, could ‘ not ſo well meet the other Gentlemen. I requeſt- ‘ ed it as a Favour, that the Duke of *Chevreuſe* ‘ might be alſo preſent when they met, he being ‘ a particular Friend of both the *Prelates*, and per- ‘ fectly ſkill'd in the whole Affair. I likewiſe re- ‘ queſted, that after they had diſcuſſed any Point in ‘ Queſtion, that they would write down the *Deciſi- ‘ on* of it, ſo that the Facts agreed to might be aſcer- ‘ tain'd and fix'd. This I thought abſolutely neceſ- ‘ ſary, not only for the better coming at the Truth, ‘ but that I might have a ſtanding Proof of what I,

‘ as

‘ as well as others, was to believe and determine con-
‘ cerning the Matter under Examination.

‘ But Monſieur *de Maux*, who had promis'd Ma-
‘ dam *de Maintenon* a Condemnation of me, and
‘ who would be the ſole Director of the Affair, ſtarted
‘ ſo many Difficulties, ſometimes on one Pretence
‘ and ſometimes on another, that he found means to
‘ elude and ſet aſide what I had requeſted, and let
‘ nothing be done but what he thought meet. He
‘ told me I might talk with Monſieur *Tronſon* after
‘ Monſieur *de Chaalons* had been with him.

‘ There was a Meeting at Monſieur *de Maux*'s,
‘ where came the Duke of *Chevreuſe*, thinking he
‘ might be preſent at the Conference, ſince I had
‘ requeſted it. Monſieur *de Chaalons* came in very
‘ good Time, and I ſpoke to him with abundance
‘ of Freedom and Openneſs, and he not being at that
‘ Time prepoſſeſſed with Things againſt me, as by
‘ Means of ſome he was afterwards, I had reaſon to
‘ believe that he was well ſatisfied with me, and had
‘ the Satisfaction and Comfort to find that he ap-
‘ prov'd of what I ſaid.

‘ After we had long waited there, towards Night
‘ came Monſieur *de Maux*, and when he had ſpoke
‘ a little to the Company, he opens a Pacquet of
‘ Papers which he had brought with him, and tells
‘ the Duke of *Chevreuſe*, that ſince the Affair was a
‘ Matter of Doctrine, and purely *Eccleſiaſtick*, the
‘ Judgment of which belonged only to Biſhops, he
‘ did not think it convenient for him to be preſent,
‘ and that his Preſence might cramp their Freedom.
‘ This was a Fetch and a mere put off, leſt a Witneſs
‘ of his Reputation and Character ſhould ſee what
‘ paſſed; a *Witneſs* too, that how ſubtle and dexterous
‘ ſoever

‘ ſoever Monſieur *de Maux* might be in his Manage-
‘ ment, he could not impoſe upon him; for he was
‘ too well vers'd and knowing in the Affair to be ſur-
‘ prized, and too honeſt to be prevailed upon, not to
‘ give Teſtimony to the Truth of Facts, which he
‘ ſaw with his open Eyes.

‘ The Buſineſs of the Conference was not the De-
‘ ciſion of a Point of Faith, which belongs to the
‘ Biſhops; but a peaceable Enquiry into my Senti-
‘ ments, which were to be examined, to ſee in what
‘ I exceeded, and if my Expreſſions concerning Mat-
‘ ters of an *inward Life* were conformable to ap-
‘ prov'd *Myſtical* Authors, or not. For I had a great
‘ many Times promiſed to ſubmit to whatever thoſe
‘ Gentlemen ſhould tell me was a Point of Faith and
‘ a *Dogma*, about which I never pretended to diſpute
‘ with them.

‘ But Monſieur *de Maux* went on with his Deſign,
‘ and would let nothing turn him out of his Way. I
‘ was ſhock'd at my very Heart at this Prelate's Re-
‘ fuſal, for I immediately ſaw the Conſequences of it,
‘ and was no longer in Doubt of the Engagements he
‘ had taken to condemn me. What could be more
‘ natural than the Preſence of a Perſon of the Duke of
‘ *Chevreuſe*'s Character, who had both Merit and
‘ Probity, and a good Stock of Learning, as the
‘ Publick well knew; through whoſe Hands all had
‘ paſs'd, and himſelf intereſted greatly in the clearing
‘ up of Matters, that both he and others might be
‘ undeceived, if I had err'd, and againſt my Inten-
‘ tion inſtill'd Notions into them contrary to the
‘ Purity of Faith? I ſay, what could have been more
‘ natural than to have had a Witneſs of his Character
‘ and Reputation; who would have only ſerv'd to
‘ ſhame and confound me if I had ſpoken differently
‘ from

‘ from what he at all Times had been uſed to hear me
‘ ſpeak, and he might have been undeceived him-
‘ ſelf, and inſtrumental to undeceive others, if by a
‘ quiet and peaceable Conference, I had been ſhewn
‘ my Errors? And this was the very Thing deſigned
‘ when the Affair began to be talk'd of. But God
‘ did not permit it; and the Duke of *Chevreuſe*
‘ thought not proper to inſiſt upon it, ſeeing Monſieur
‘ *de Chaalons* was ſilent, and beſides what he did was
‘ in Reſpect to me, and becauſe I had ſignify'd to
‘ him how much I deſired that he might be preſent.

‘ * I remained then alone with thoſe two Gentle-
‘ men. Monſieur *de Maux* ſpoke a great while to
‘ prove that all *Chriſtians* in common had the ſame
‘ Grace. I endeavoured to ſhow him the contrary.
‘ But as the main Buſineſs for which we met, was only
‘ to juſtify my Expreſſions about Things of greater
‘ Conſequence, I let that drop, and was going to
‘ ſhow him how conformable my Sentiments were
‘ with approv'd Authors that had written of the *In-*
‘ *ward Life:* But he would be continually ſaying,
‘ That we aſcribed too great a Perfection to the In-
‘ ward Life, and endeavoured to darken and puzzle
‘ all I ſaid to him, eſpecially when he perceived that
‘ Monſieur *de Chaalons* was touch'd, and about to give
‘ in to what I ſaid to him. Then I was told, the
‘ Buſineſs was not to diſpute, but to ſubmit, and be
‘ ready to believe, and act according as I ſhould be
‘ told. Why truly this was always the Diſpoſition of
‘ my Heart, and I could eaſily reſign my own Judg-
‘ ment.

‘ This

* Je ne reſtai donc ſeul avec ces deux Meſſieurs. Mr. *de Maux* parla long-tems pour prouver que tous les *Chrétiens* communs avoient la même Grace. Je tachai de lui prouver la Contraire.

‘ This Conference was of no manner of Service as
‘ to the main Points in queſtion. It only gave Mon-
‘ ſieur *de Maux* a Handle or Pretence to tell Madam
‘ *de Maintenon*, that he had made the Examination
‘ which was propoſed, and having convinc'd me of
‘ my Miſtakes and Errors, he hop'd in time to bring
‘ me off them, if he could but engage me to go and
‘ ſpend ſome Time in the Convent at *Maux*, where
‘ he ſhould be more at leiſure to finiſh what he had
‘ begun.

‘ I can truly ſay, when I was told that I was to be
‘ examin'd by theſe Gentlemen, I was glad, becauſe
‘ I thought I ſhould have been with them when they
‘ were all three preſent together, as is uſual in ſuch
‘ Appointments, and conſequently that Jeſus Chriſt
‘ would have preſided in the midſt of them. And
‘ then I hoped to have gain'd my Cauſe, for I did not
‘ doubt but the Lord would let them ſee the Truth,
‘ and alſo my Innocence, and the Malice of my Ac-
‘ cuſers. But God, who was pleaſed that I ſhould
‘ ſuffer what I have done ſince, did not permit it to be
‘ done in that manner: The Devil had Power given
‘ him to act, and hinder the Union of theſe Gentle-
‘ men, and to throw all Things into Diſorder.

‘ Monſieur *de Maux* not coming till towards Night,
‘ as was obſerv'd before, I had a good Opportu-
‘ nity of diſcourſing with Monſieur *de Chaalons*,
‘ in the Preſence of the Duke of *Chevreuſe*. This
‘ Prelate appeared well ſatisfied with me, and told
‘ me, *That I ſhould do well to continue my Manner of*
‘ *Prayer, and that he would pray God to give me more*
‘ *and more of His Grace.* And when Monſieur *de*
‘ *Maux* grew warm in the Debate, he would ſoften
‘ him as much as he could, and I ſaw plainly, when
‘ he acted of himſelf, he did it with all the Civility

‘ and

‘ and Juſtice that could be. But all that he could
‘ do, was only to write down ſome of my Anſwers
‘ when I addreſſed myſelf to him; for when Monſieur
‘ *de Maux* grew warm, he would reflect upon me,
‘ without hearkening to what I ſaid. I wiſh'd to ſee
‘ that Prelate once more, and was with him alone;
‘ and though in the mean Time they had try'd to
‘ prejudice him againſt me, yet he appeared ſatisfied
‘ with the Conference we had, and repeated it ſeveral
‘ Times, *That he ſaw no Occaſion to alter any Thing*
‘ *in my Way of Prayer*, nor in any Thing elſe; *that I*
‘ *might go on, and that he would pray to God to aug-*
‘ *ment His Goodneſs towards me; and that I might live*
‘ *privately as I had done two Years before:* Which I
‘ promiſed him to do.

‘ It was thought proper that I ſhould ſpeak with
‘ Monſieur *Tronſon:* I went therefore to *Iſſi*, and the
‘ Duke of *Chevreuſe* was pleaſed to meet us there.
‘ Monſieur *Tronſon* examined me more particularly
‘ than the other two; and the Duke of *Chevreuſe* writ
‘ down both the Queſtions and Anſwers. I ſpoke to
‘ him with all the Freedom and Openneſs imaginable.
‘ At laſt the Duke of *Chevreuſe* ſays to him, You ſee
‘ how ſincere and upright ſhe is; he replied, I *feel* it
‘ very plain. That Expreſſion was worthy ſo great a
‘ Servant of God as he was, who judged of my An-
‘ ſwers not only by his Underſtanding, but by the
‘ *feeling* of his Heart. I then took my Leave, and
‘ Monſieur *Tronſon* appear'd well ſatisfied with me,
‘ notwithſtanding they had ſent him a counterfeit
‘ Letter againſt me, ſaid to come from a Perſon who
‘ afterwards denied it.

‘ After all theſe Examinations, in which they ap-
‘ peared ſatisfied with me; who would not have be-
‘ lieved but that they would have let me be quiet?

‘ But

‘ But it proved quite otherwiſe, for the more my In-
‘ nocence appeared, the more thoſe who undertook
‘ to render me Criminal, invented Stratagems to
‘ compaſs their End. Things were on that Foot-
‘ ing when Monſieur *de Maux*, to whom I had of-
‘ fered to go, and ſpend ſome Time in a Communi-
‘ ty belonging to his Dioceſe, that he might be the
‘ better acquainted with me, propos'd my being
‘ with the Nuns of St. *Mary de Maux*. The Offer
‘ I made him was hugely pleaſing to him, for he
‘ reckoned, as I have been told ſince, that he ſhould
‘ draw great Advantages from it to himſelf. Nay,
‘ he imagined ſuch mighty Things, that he told
‘ the Abbeſs *Picard*, Superior of the Monaſtery
‘ where I was, that it would be as good to him as
‘ the Archbiſhoprick of *Paris*, and a Cardinal's Cap.
‘ But I ſaid to the Abbeſs when ſhe told it me,
‘ *That God would not permit him to have either the one*
‘ *or the other.*

‘ As ſoon as he had given Order, which was in the
‘ Month of *January* 1695, I went to the Monaſtery of
‘ St. *Mary de Maux*, and continued there till *Eaſter*,
‘ without ſeeing Monſieur *de Maux* all that while:
‘ But immediately upon his Arrival, he came into my
‘ Chamber, for I was then very ill, and the firſt
‘ Thing he ſaid to me, was, That I had a great many
‘ Enemies, and that every Thing went againſt me.
‘ He brought me the Articles which were drawn up
‘ at *Iſſi*; I deſired him to explain ſome Paſſages
‘ therein, and ſign'd them. A while after he enters
‘ again into my Chamber, and I was then more ill
‘ than before; but he came up to my Bed-ſide, and
‘ told me, I muſt ſign juſt then, *that I did not believe*
‘ *the Incarnation of the Word.* Several of the Nuns
‘ who were in the Room cloſe by, heard it. I was

‘ mightily

‘ mightily ſurprized at ſuch a Propoſition, and told
‘ him, that I could not ſign a *Falſity*. But he in-
‘ ſiſted upon it, and told me that he would make me
‘ do it. I anſwered, that by God's Grace I could
‘ Suffer, but that I could not ſign a *Falſity*. Then he
‘ prayed and intreated me, and ſaid, if I would do it,
‘ he would clear up my Reputation which ſome en-
‘ deavoured to blemiſh. I told him, that God would
‘ take Care of my Reputation, if He pleaſed, and
‘ would ſupport me in my Faith to the Hazard of
‘ my Life.

‘ A few Days afterwards Monſieur *de Maux* came
‘ again, and brought me a Paper written in his own
‘ Hand, which was only a Profeſſion of Faith, inti-
‘ mating that I always had been Catholick, Apoſto-
‘ lick and Roman, and had ſubmitted my Books to
‘ the Church. This I could have done readily enough
‘ of myſelf, without being aſked for it. Then he
‘ read another Paper which he ſaid he was to give me,
‘ and that was a Certificate, ſuch a one as he gave me
‘ afterwards, but more to my Advantage.

‘ Being at that Time too ill to tranſcribe the Paper
‘ of Submiſſion which was written in his own Hand,
‘ he ſaid I might get it tranſcribed by one of the Nuns,
‘ and ſign it. He took with him his Certificate to
‘ write it over fair as he ſaid, and aſſured me, that
‘ when I had the one, I ſhould have the other alſo,
‘ and that he would uſe me as his Siſter, and if he did
‘ not do as he promiſed, that he ſhould be a Knave.
‘ This Carriage of his took with me; and I told him
‘ that I had put myſelf into his Hands, not only as
‘ into the Hands of a Biſhop, but alſo as a Man of
‘ Honour. Now who would have diſbelieved his
‘ punctually performing all this?

‘ After

‘ After he was gone, I found myſelf ſo ill and faint,
‘ having talked too much, that they were obliged to
‘ give me ſome Cordials to bring me to myſelf. The
‘ Abbeſs fearing if he ſhould come again on the Mor-
‘ row, it would endanger my Life, deſired him by
‘ Letter to let me reſt that Day; but he would not,
‘ but comes the ſame Day, and aſked me if I had
‘ ſign'd the Writing he had left with me; and open-
‘ ing a Letter Caſe, which he faſtened with a Key,
‘ he ſays to me, See, here is your Certificate, where
‘ is your Submiſſion? He held a Paper in his Hand
‘ while he ſaid this. I pointed to where the Paper
‘ of Submiſſion lay, but had not Strength to reach it
‘ him. He took it, and I made no queſtion but that
‘ he would have given me the Certificate: But far
‘ from it, he puts up the Paper of my Submiſſion and
‘ the Certificate together into the Letter-caſe, and
‘ then tells me, he would give me no Certificate:
‘ That the Affair was not yet ended; that he ſhould
‘ Torment me further, and would have other Things
‘ ſigned, and particularly, *That I believed not the In-*
‘ *carnation of the Word*. Judge what a Surprize I
‘ muſt be then in. I had no more Strength or Voice
‘ left. He ruſhed out of the Room: The Nuns were
‘ ſhocked at ſuch Uſage; for nothing obliged him
‘ to promiſe me a Certificate; I had never aſked him
‘ for one.

‘ Some Time after this the *Prelate* comes to me
‘ again, and requires me to ſign a Paſtoral Letter of
‘ his, and acknowledge that I had held the Errors con-
‘ demned in it. I endeavoured to convince him, that
‘ what I had already given him, comprehended all
‘ manner of Submiſſion: And notwithſtanding he had
‘ ranked me among *Evil Doers* in the Letter he want-
‘ ed me to ſign, yet I ſhould honour that State of
‘ Jeſus Chriſt without complaining.

‘ But,

‘ But, *says he*, you told me you would ſubmit
‘ to my Condemnation. I do it with all my Heart,
‘ my Lord, *ſaid I*, and I concern myſelf no more
‘ in thoſe little Books than if I had never writ them.
‘ If it pleaſes God, I will never depart from the Sub-
‘ miſſion and Reſpect I owe you, let Things go
‘ how they will: But, my Lord, you promiſed me
‘ a Diſcharge.

‘ I will give it you, *ſaid he*, when you have done
‘ what I would have you do. But, my Lord, *ſaid*
‘ *I again*, you did me the Honour to tell me, that
‘ if I gave you the Paper of Submiſſion which you
‘ dictated to me, that you would give me a Diſ-
‘ charge.

‘ Yes, *ſaid he*, but they were Words of courſe
‘ that drop from one, before one have maturely
‘ thought what can and ought to be done. I don't
‘ tell you this, my Lord, *ſaid I*, by way of Com-
‘ plaint, but only to put you in mind that you pro-
‘ miſed me a Diſcharge, and to let you ſee my Sub-
‘ miſſion, I will write at the Bottom of your Paſtoral
‘ Letter all that I can well put there.

‘ When I had done it, and he had read it, he
‘ told me he thought it well enough, but when he
‘ had put it into his Pocket, he told me, that was
‘ not the Thing that was wanting. You don't ſay
‘ actually and formally that you are a *Heretick*, and
‘ I will have you declare it; and likewiſe that the
‘ Letter is very true and juſt, and that you acknow-
‘ ledge yourſelf to have been in all the Errors which it
‘ condemns.

‘ I anſwered him, Surely, my Lord, you only do
‘ this to try me; for I cannot believe that a *Pre-*
‘ *late* of ſo much Piety and Honour, will take Ad-
‘ vantage

‘ vantage of the Truſt I repoſed in him, when I
‘ put myſelf into his Hands, and came into his
‘ Dioceſe, to make me do Things which in *Con-*
‘ *ſcience* I can't do. I expected to find a Father in
‘ you, don't, I beſeech you, let me be deceived in
‘ my Expectation.

‘ I am, *ſaid he*, a Father of the Church, but it ſig-
‘ nifies nothing to talk; if you do not ſign what I
‘ would have you, I will come with Witneſſes, and
‘ when I have admoniſhed you before them, I will
‘ bring you before the Church, and we will cut you
‘ off, as 'tis directed in the Goſpel.

‘ I replied, my Lord, I have only God for my
‘ Witneſs; and am prepared to ſuffer all that you
‘ can do, and hope by His Aſſiſtance to do nothing
‘ againſt my Conſcience, yet pay you all the Reſpect
‘ I owe you.

‘ The Nuns who were ſhocked, though they had
‘ ſeen but a ſmall Part of his Violence and Fury to-
‘ wards me, were afraid to return again; and the
‘ *Abbeſs* told me, that my too great Mildneſs made
‘ him treat me the worſe, for his Mind was of ſuch a
‘ make, that he commonly treated Perſons who were
‘ mild in ſuch a rough manner, but buckled and com-
‘ plied to thoſe who had Spirit and Courage. How-
‘ ever I altered not my Behaviour, but choſe rather to
‘ bear it, than to do any Thing contrary to the Re-
‘ ſpect due to his Character.

‘ I am perſwaded, ever body almoſt who heard of
‘ my being at *Maux*, have entertained a Belief of
‘ two Things equally falſe: One is, That I was there
‘ by Order of the King; whereas it was of my own
‘ motion: The Other, That during the ſix Months

‘ there, Monſieur *de Maux* had examined me ſeveral
‘ Times to know my Sentiments concerning the in-
‘ ward Way, and my manner of Prayer, and about
‘ the LOVE OF GOD: Not at all; he never ſo
‘ much as once ſpoke to me about thoſe Things.
‘ Sometimes he would ſay when he came to me, That
‘ 'twas my Enemies who perſwaded him to vex and
‘ torment me, but that he himſelf was ſatisfied with
‘ me: At other Times he would come in great Rage
‘ and Fury, and aſk me to ſign thoſe Things which he
‘ knew I would not conſent to; and threatened me
‘ with all I have ſuffered ſince: He would not, *he*
‘ *ſaid*, loſe his Fortune for me, and a great many
‘ other Things. After theſe Heats and Paſſion, he
‘ would return to *Paris*, and be there a great while
‘ before he came back. At laſt, after I had been ſix
‘ Months at *Maux* he gave me a Certificate, and re-
‘ quired no more ſigning of Papers.

‘ The Nuns and Abbeſs of the Convent, ſays the
‘ Author of *Cambray*'s Life, whither ſhe had retreat-
‘ ed, were afflicted at the Cruelty of their Biſhop, and
‘ endeavoured to ſoften him by the Teſtimony of
‘ Madam *Guion*'s Piety. He yielded at length to
‘ the Force of Truth, and at the End of ſix Months
‘ gave her a Certificate, in which he declares, *That he*
‘ *was ſatisfy'd with her Conduct*; *that he continued to*
‘ *her the Participation of the Holy Sacraments*; *that he*
‘ *had not found her any ways involved in the Abomina-*
‘ *tions of* Molinos, *or in any other heretofore condemn'd,*
‘ *and in fine, that he had not meant to comprehend her*
‘ *in the mention made of thoſe Abominations in his*
‘ *Paſtoral Ordinances.*

‘ Another Certificate was given her by the Abbeſs
‘ and the Nuns, in which they declare, *That that*
‘ *Lady, having continued ſix Months in their Houſe,*
‘ *had given them no Cauſe of Trouble and Uneaſineſs, but*
‘ *on*

‘ *on the contrary, an Example highly edifying, that*
‘ *throughout her whole Conduct, and in all her Words,*
‘ *they obſerved a great Regularity, Simplicity, Sinceri-*
‘ *ty, Humility, Mortification, Meekneſs, and* Chriſtian
‘ *Patience, and a truly pious Eſteem for every Part*
‘ *of the Catholick Faith, and eſpecially for the Myſtery*
‘ *of the Incarnation, and holy Infancy of our Lord Jeſus*
‘ *Chriſt.*

‘ Two ſuch authentick Acts, after ſo rigorous an
‘ Examination, after ſo much Pains had been taken
‘ to make her appear Criminal, diſpleaſed Madam
‘ *de Maintenon* to a very high degree. She told Mon-
‘ ſieur *de Maux*, that the Atteſtation he had given,
‘ would have a quite contrary Effect to what had been
‘ propoſed, which was to undeceive thoſe Perſons who
‘ were prepoſſeſſed in Madam *Guion*'s Favour. In
‘ the mean while, that Lady was arreſted, and ſent
‘ to the Caſtle of *Vincennes*, towards the End of the
‘ Year 1695.

‘ I had, *ſays ſhe*, ſeveral Places of Retreat offered
‘ me, but I accepted of none, that I might not bring
‘ any Perſon under Trouble, and that my Friends
‘ and Family might not be involved by having my
‘ *Eſcape* imputed to them. I therefore took a Reſo-
‘ lution not to leave *Paris*, but to abide there in ſome
‘ ſecret Place, with my Waiting-Woman whom I
‘ could confide in, and ſo lie hid to the World. I
‘ ſpent my Time in *Reading*, *Prayer* to God, and in
‘ *Working*. But at the End of the Year One Thou-
‘ ſand Six Hundred and Ninety Five, I was arreſted,
‘ though ſick, and carried to *Vincennes*. I was there
‘ three Days in Cuſtody with Mr. *des Grez*, who ar-
‘ reſted me, becauſe the King, full of Juſtice and
‘ Goodneſs, would not Conſent that I ſhould be put
‘ into Priſon; ſaying ſeveral Times, That a Convent

‘ was

‘ was ſufficient. But they deceived and blinded his ‘ *Juſtice* by very ſtrong Calumnies, and by the De- ‘ ſcriptions they gave of me, made me look ſo black, ‘ that at laſt he ſcrupled to ſhew me his Goodneſs and ‘ Equity, and conſented that I ſhould be carried to ‘ the Caſtle of *Vincennes*.’

We find in one of her Letters, which bears no Date, but appears to have been written to ſome Lady, while ſhe was in Cuſtody of the Perſon who arreſted her, a very remarkable Paſſage, which we thought well worth the tranſcribing. ‘ As I have, *ſays ſhe*, reſigned ‘ myſelf up to God, I am under no Concern for what ‘ they will do with me. I neither fear a PRISON nor ‘ DEATH. The Infamy they have caſt upon me ‘ would be a much greater Pain, if I took part with ‘ myſelf. But fear not, if they ſhould put me to ‘ Death, come and ſee me die, and do as MARY ‘ MAGDALEN did, who never left Him that taught ‘ her the Science of PURE LOVE.’

By this Paſſage, we ſee how perfectly ſhe was reſign’d to the Will of God, come what would come; and alſo the heroic Courage which the *Love of God* and her own *Innocence* inſpired her with: The following ſhort Narrative is a Recapitulation of her Sufferings, and a Deſcription of her inward State and Condition, in the ſeveral Periods of her Life, but principally towards the latter Part, and during her Impriſonment.

‘ I ſhall not, *ſays ſhe*, enter into a particular De- ‘ tail of that long Perſecution which has made ſo ‘ great a Noiſe, nor of the Ten Years Confinement ‘ in Priſons, and an *Exile* almoſt as long, and which ‘ is not yet ended, by reaſon of the Oppoſitions, ‘ Calumnies, and all ſorts of Sufferings as could be ‘ thought on. There are ſome Facts belonging to ‘ divers

‘ divers Perſons, too odious to be mentioned, which ‘ *Charity* conſtrains me to hide, and in this Senſe it ‘ is, *that Charity covers a multitude of Sins*. There ‘ are others belonging to thoſe who were ſeduc’d by ‘ ill-minded People, whom I reſpect for their Piety ‘ and other Reaſons, though they ſhewed too bitter a ‘ Zeal againſt Things they had not a true Under- ‘ ſtanding of. I ſhall ſay nothing of this Sort out ‘ of Reſpect, nor of the other out of *Charity*. But ‘ what I can ſay is, That in ſo long a *Series* of ‘ Croſſes, which my Life has been full of, ’tis plain, ‘ the greateſt were preſerved till laſt; and God, ‘ who has not rejected me, by a pure Effect of His ‘ Goodneſs, was not willing to let the latter Part of ‘ my Life paſs without a greater Conformity to that ‘ of Jeſus Chriſt.

‘ He was carried before ſeveral Tribunals: God ‘ was pleaſed to let me be ſo likewiſe. He ſuffered ‘ Revilings and violent Outrages without complain- ‘ ing: God aſſiſted me to do ſo likewiſe. How could ‘ I do otherwiſe, from the Sight He gave me of His ‘ Love and Goodneſs? By being thus made conform- ‘ able to Jeſus Chriſt, I looked upon thoſe Things ‘ as Favours, which the World looks upon as ſtrange ‘ Perſecutions. The inward Peace and Joy I felt, ‘ hindered me from ſeeing my moſt violent Perſecu- ‘ tors, otherwiſe than as Inſtruments of the *Juſtice* of ‘ my God, which to me has always been adorable and ‘ lovely.

‘ My Priſon was to me a Place of Delight and ‘ Refreſhment; for ſuch a Deprivation of all Crea- ‘ tures, gave me an Opportunity to be quite alone ‘ with God. And a Deprivation of what is counted ‘ the moſt neceſſary Things of Life, gave me a Re- ‘ liſh of outward Poverty, which otherwiſe I might

‘ not

‘ not have taſted. Thus I looked upon all theſe great
‘ Evils in Appearance, and the univerſal *Outcry* a-
‘ gainſt me, as the greateſt Good of All. It ſeem'd
‘ to me to be the Work of God's Hand, who was
‘ pleaſed to cover His Tabernacle with the Skins of
‘ Beaſts, to hide it from the Eyes of thoſe to whom
‘ He would not manifeſt it.

‘ I labour'd under * *mortal Languiſhings*, heavy
‘ and painful Sickneſs without Intermiſſion. And
‘ God was pleaſed to prove me yet further, by totally
‘ forſaking me, ſo that for the Space of ſix Months,
‘ I could

* She takes Notice of a very malicious Attempt, on a certain Time, againſt her Life, by giving her ſomething which her Phyſicians, upon Inſpection into what ſhe caſt up from her Stomach, ſaid was Poiſon; after which ſhe had theſe mortal Languiſhings: And 'tis to be fear'd one or two of her Friends were ſerv'd in the like manner; for, in one of her Letters, ſpeaking of a Venerable Perſon, ſhe ſays,

‘ We have loſt our dear Father, my dear Brother, or rather
‘ far from having loſt him, we find him now in Heaven more
‘ really than when on Earth: From the Day that he was
‘ taken ill, I found myſelf, though at a conſiderable Diſtance
‘ from him, inwardly ſtruck with exceeding Grief, yet my
‘ Mind was calm and eaſy. That Grief entirely ceas'd at his
‘ Death, and all of us, not excepting one, found ourſelves more
‘ united to him than when he was living. All his Children find
‘ him preſent with them in an Enjoyment full of Sweetneſs, tho'
‘ mixed with Sorrow. He was a Man truly given up to ſerve
‘ God; and tho' his Talents were very great, yet he was the
‘ moſt humble, the moſt Childlike, and the moſt obedient of
‘ Men. No ſooner did one begin to ſpeak to him but he ſtoop'd
‘ and was as nothing in himſelf. I could not pray for him after
‘ his Death, not having in me the leaſt Doubt of his eternal
‘ Welfare. He is now in the full Enjoyment of God. Before
‘ he dy'd he gave his Bleſſing to all Friends every where, who
‘ ſhould come to love God. There is great Likelihood that he
‘ died a Martyr for the Truth; for his Death was not natural.
‘ You may remember that of Monſieur *de C.* I fear his was
‘ like it. But we leave the Judgment of all Things to God.

‘ I could only ſay, *my God, my God, why haſt Thou*
‘ *forſaken me?* 'Twas then I was made willing to
‘ ſide with God, and to undergo all the Auſterities
‘ I could deviſe. And when I ſaw God and every
‘ Creature againſt me, I was glad to be of their Side
‘ againſt myſelf: How then can I bewail myſelf for
‘ what I ſuffered with a Love ſo refin'd from all Self-
‘ Intereſt? Shall I now be concerned for, and ſide
‘ with myſelf, after ſuch an entire Sacrifice of *Self*,
‘ and all that belongs to it? No, I had much rather
‘ conſecrate all my Sufferings to Silence. But if God,
‘ for His Glory, would permit ſomething of it to be
‘ known hereafter, I ſhould adore His Judgments;
‘ but as for me, I have done with what regards my
‘ ſelf perſonally.

‘ But in relation to PRAYER, I muſt ever contend
‘ for the Truth of its Ways. I have defended my
‘ Innocence with ſo much Force and Truth, as to
‘ leave no more Doubt in Peoples Minds, that all the
‘ Calumny that is thrown upon thoſe who practice it
‘ truly, and with a ſincere Love, is quite falſe; and
‘ the Diſcourſes of thoſe who calumniate them, are
‘ raſh, and contrary to all manner of Truth and Juſ-
‘ tice. The ſtronger the Calumny is, the more happy
‘ and content is the Heart which loves God, and
‘ he whoſe Conſcience does not reproach him. Perſe-
‘ cution and Calumny are only a *Weight* which plun-
‘ ges the Soul deeper in God, and makes it taſte an
‘ ineſtimable Happineſs.

‘ What ſignifies it to a Soul, if all Men ſet them-
‘ ſelves againſt it, when 'tis alone with God, and
‘ gives him a ſolid Token and Aſſurance of its Love?
‘ For when God heaps His Bleſſings upon us, 'tis He
‘ then who gives us Tokens of His Love; but
‘ when we ſuffer for His Sake, what is many Times
‘ worſe

‘ worſe than Death, then we give Him Tokens of
‘ the Certainty and Faithfulneſs of *Ours*. As then
‘ there are no better means of letting God ſee that
‘ we love Him, than by bearing for His Sake the
‘ moſt terrible Pains and Afflictions, we are infinitely
‘ beholding to Him, when He let us partake of thoſe
‘ Means.

‘ But ſome may wonder, ſince I am not willing to
‘ give an Account of the greateſt Croſſes and Afflicti-
‘ ons of my Life, why I have taken Notice of much
‘ leſſer. I was induced to that for certain Reaſons.
‘ I looked upon it very neceſſary to take ſome Notice
‘ of the Croſſes I underwent in my Youth, that it
‘ might be ſeen, how God was pleaſed to lead me by
‘ the Way of the Croſs. But as to other Parts of my
‘ Life in a more advanced Age, the Calumnies not
‘ relating to me ſolely, I thought myſelf under an
‘ Obligation to give a particular Account of ſome
‘ Facts, to diſcover not only the Falſity of them, but
‘ alſo the Conduct of thoſe who tranſacted them, and
‘ who were the true Authors of my Perſecutions, I
‘ being no more than the caſual Object they aim'd at,
‘ eſpecially in thoſe latter Times ; for in reality they
‘ only perſecuted me in this manner, that they might
‘ involve Perſons of great Merit, who of themſelves
‘ were out of their Reach, and could not perſonally
‘ be attack'd, without mixing their Affairs with mine.
‘ For this Reaſon, I thought myſelf obliged to enter
‘ more particularly into Matters relating to thoſe
‘ Facts, and ſo much the more, as my Faith was called
‘ in queſtion and made ſuſpicious by them : I thought
‘ it therefore of great Concern and Conſequence, to
‘ let it be ſeen how far I was from entertaining the
‘ Opinions and Sentiments they would have faſten'd
‘ upon me. So much I owed to Religion, to Piety,
‘ to my Friends, to my Family and myſelf : But
‘ for

‘ for the ill Uſage and Treatment of my own Perſon,
‘ I thought it better to ſacrifice and hallow it by
‘ Silence, as I have ſaid before.

‘ I will only juſt take Notice, as I go along, of
‘ the State and Diſpoſition I found myſelf in, during
‘ my Impriſonments. While I was at *Vincennes*, and
‘ under the Examination of Monſieur *de la Reinie*, I
‘ enjoyed a moſt ſweet Peace, and could have been
‘ very well content to have paſſed my Days there, if
‘ it had been the Will of God. I compoſed HYMNS,
‘ which the young Women, who tended me, learnt by
‘ heart as I compos'd them, and we ſang, O God,
‘ Thy Praiſe together. I looked upon myſelf as a
‘ little Bird which Thou keep'ſt in a Cage for Thy
‘ Pleaſure, and which was to ſing out its Time
‘ there. The Stones of the Tower where I was,
‘ ſeemed to me to be Rubies ; that is, I valued
‘ them more than all the magnificent Things in the
‘ World. O my God, my Joy was founded upon
‘ Thy Love, and the Pleaſure I had in being Thy
‘ Priſoner ; though I made not theſe Sort of Re-
‘ flections but in compoſing the *HYMNS. My very
‘ Heart was full of that Joy which Thou gaveſt thoſe
‘ that love Thee, in the midſt of the greateſt Trials
‘ and Sufferings.

‘ When Things were carried to the greateſt Height
‘ and Extremity, I was then in the *Baſtile*, and when
‘ I underſtood how great and terrible the *Outcry* was
‘ againſt me, I ſaid to Thee, O my God, if Thou
‘ haſt a Mind to make me once more a *Spectacle*
‘ to

* See at the End of this Narrative, one or two of the Hymns ſhe ſpeaks of, which have ſo noble a Spirit, and elegant Turn in them, that we are perſwaded, ſuch who underſtand *French*, and are Lovers of Poetry, will be delighted to read them.

‘ to *Men* and *Angels*, Thy Will be done. All that ‘ I crave of Thee is, that Thou wouldſt preſerve ‘ Thine, and not let them be ſeparated from Thee. ‘ * *Let not Principalities nor Powers, nor the* SWORD, ‘ *&c. ever ſeparate us from the Love of God which is* ‘ *in Chriſt Jeſus our Lord!* As to my Particular, ‘ what matter is it what Men think of me? What ‘ matters it what they make me ſuffer, ſince they are ‘ not able to ſeparate me from Chriſt Jeſus, who is ‘ engraven at the Bottom of my Heart? If I diſpleaſe ‘ Him, though I ſhould pleaſe all Men, it would be ‘ of leſs Value than Dirt to me. Let then all Men ‘ deſpiſe and hate me, provided I am pleaſing to Him ‘ for whom *I die daily*, 'till ſuch Time as He come to ‘ finiſh this Death: And, O my God, I prayed to ‘ Thee to make me an *Offering* pure and clean in Thy ‘ Blood, that I might e'er long be offer'd up to Thee.'

We ſhall now wind up this Lady's Narrative of her Life, in the Words of the Author we have ſeveral Times quoted before. ‘ 'Tis obſervable, *ſays he*, ‘ that in this ſame *Verbal Proceſs*, wherein Matters ‘ are carried in ſo outragious a manner againſt Mon- ‘ ſieur *de Fenelon*, the Biſhops aſſembled give Teſti- ‘ mony of the Purity of Madam *Guion*'s Life and ‘ Converſation, declaring, *That as to the Abomina-* ‘ *tions which were looked upon as the Conſequences of* ‘ *her Principles, her Innocence was never called in* ‘ *queſtion; that ſhe had always teſtified a Deteſtation of* ‘ *them.*

‘ This authentick Teſtimonial will be an ETER- ‘ NAL MONUMENT to that Lady's Innocence; ‘ becauſe

* Rom. viii. 38, 39.

‘ becauſe the Biſhops aſſembled did not give it her, ‘ till after ſhe had been five Years in Priſon. There ‘ had been ſtrict Enquiries made during that Time, ‘ in all the Places where ſhe had been ſince her ‘ Youth: All Perſons of her Acquaintance in the Pro- ‘ vinces far and near, had been examined: Threat- ‘ nings, Promiſes, and PRISONS, had been employ'd ‘ to engage her * two Maid Servants, Witneſſes for ‘ many Years of her Conduct, to ſay ſomething to ‘ her Diſadvantage. She herſelf had been obliged to ‘ undergo divers captious Interrogatories before diffe- ‘ rent Judges. She had been carried from Priſon to ‘ Priſon, in order to ſhake her Reſolution; from *Vin-* ‘ *cennes* to *Vaugirard*, from *Vaugirard* to the *Baſtile*. ‘ Notwithſtanding this, the Verity of her Anſwers, ‘ the Purity of her Manners, and the Uniformity of ‘ her Conduct for many Years together, forced this ‘ Acknowledgement of her Innocence from a nume- ‘ rous Aſſembly of Biſhops, under the Guidance of ‘ Monſieur *de Maux*.

‘ She remain'd however three Years in Priſon, ſick ‘ and in a ſuffering Condition; after the Perſecution ‘ againſt Monſieur *de Cambray* was over. She conti- ‘ nually beg'd that her Crime might be ſpecified ‘ and proved. But her Enemies not being able to ‘ make any Thing appear againſt her, ſhe was at ‘ length diſcharged out of Cuſtody, and exil'd to *Blois*. ‘ She lived there near twelve Years, honour'd and re- ‘ ſpected for her good Underſtanding, ſincere Piety, ‘ pure and modeſt Virtue, even by thoſe who had the ‘ ſtrongeſt Prejudices againſt her. Monſieur de *Cam-* ‘ *bray* continued always to have the ſame Friendſhip

‘ and

* See two Letters of one of them, who was confin'd eight Years in Priſon, written in an Heavenly and Angelical Stile, during her Impriſonment.

'and Eſteem for her, and the ſame *Confidence* in her. 'She died at length at *Blois*, to the tender Regret of 'her Family, and of all her Friends.

'Before we leave this Matter, let us obſerve the 'Three notable *Teſtimonies* given to the INNOCENCE 'of this Lady in the three principal Periods of her Life. 'She had been firſt examined by Monſieur *de Harley*, 'Archbiſhop of *Paris*, for the Space of eight Months, 'and had juſtify'd herſelf. Afterwards Monſieur *de* '*Maux*, who was *powerfully* intereſted to find her '*criminal*, gives her an ample Certificate at the End 'of a ſix Months Examination. Laſt of all, an Aſ- 'ſembly of the *Gallican* Church, after a ſtrict Enquiry 'into her *whole Life*, give publick Teſtimony of her 'INNOCENCE.'

We are perſuaded, ſome of our Readers would be glad to hear the laſt Expreſſions of this excellent Lady, nay, we think they will even be raviſhed, to hear how melodiouſly ſhe ſang of the Dealing of the Lord to her Soul; and how prophetically ſhe ſpake of the Reception which People of another Climate, and a different Way of Worſhip, ſhould give to PURE LOVE, and the inward Worſhip of God in SPIRIT and in TRUTH, which her own Nation and People had rejected the Offers of, and ſet at naught.

This melodious and prophetick Song we intend to print at the Cloſe of ſome other Pieces, in her own inimitable Notes and Stile, together with our Tranſlation in Proſe, for want of a better in Verſe. But firſt, we ſhall collect what we take to be the laſt Writings and Legacy ſhe left the World a little before her Departure.

The following, which we hope was very much, if not more peculiarly, intended for our Nation, is a moſt

moſt remarkable Ejaculation of her Soul, and worthy our greateſt Notice: 'Tis a pathetick Diſcourſe, or rather the Voice of an Angel juſt about to be enrob'd with Light and Immortality, addreſſed to a People of a different Way of Worſhip from thoſe amongſt whom ſhe lived; in which ſhe compares herſelf to the *Samaritan* Woman, to whom Chriſt manifeſted himſelf in ſo particular and eminent a manner at *Jacob*'s Well; inflaming her Heart ſo with the Love of Himſelf, that ſhe * *left her Water-pot and went her way into the City, and ſaith to the Men, Come ſee a Man which told me all Things that ever I did: Is not this the* CHRIST? And her Words had ſo great a Reach, and took ſuch place with the *Samaritans*, that † *they went out of the City and came unto Him:* After which ‖ they *ſaid unto the Woman, now we believe, not becauſe of thy Saying*, for we have heard Him ourſelves, and know that this is indeed the CHRIST, the Saviour of the World, ‡ *And they beſought him that he would tarry with them: And he abode there two Days.*

'Wonderful Effect this, ſays the famous ‖‖ *Queſnelle* 'of one Word of our Saviour upon the Heart of a

 'WOMAN,

* John iv, 28. † Ver. 30. ‖ Ver. 42. ‡ Ver. 40.

‖‖ His moral Reflections on the New Teſtament were condemn'd and prohibited by the Conſtitution or Bull *Unigenitus* of Pope *Clement* XI. and the Followers of his Sentiments, and ſuch as would not receive the ſaid Bull as an Act of Faith, have been, and ſtill are, perſecuted in *France*.

Beſides the Reflections above quoted on Verſe 30 and 42 of *John* iv. He has alſo this Reflection on Verſe 25. 'What a 'Comfort it is under our Doubts and Afflictions, to know that 'we have Jeſus Chriſt for our Saviour and Teacher. He con- 'founds the proud Doctors by revealing Himſelf to this poor 'WOMAN, who was in Error and Schiſm, and in diſorderly 'Living, rather than to the learned *Phariſees* of auſtere Lives. '——— 'Tis a mere Illuſion to imagine that the Myſteries of 'Religion ought not to be communicated to this SEX, by read- 'ing the holy Scriptures, after ſuch an Example of Truſt and 'Confidence which Jeſus Chriſt ſhew'd this WOMAN.'

‘ WOMAN, who becomes the APOSTLE of her Coun-
‘ try; He muſt certainly have ſpoke to other Ears
‘ than thoſe of her Body, ſince He is more a Maſter
‘ of her Heart than herſelf, and ſince ſhe forgets every
‘ Thing to bear the Tidings of Him to her Country-
‘ men.—He follows her with Mind and Heart, He
‘ acts in her Heart; He is occupied with the Zeal
‘ that hurries her to the Town; HE is upon her
‘ TONGUE to bleſs the Word of ETERNAL LIFE,
‘ which ſhe declares to them of her own Experience;
‘ He ſeeks among that People thoſe whom His
‘ FATHER had given Him, that He might draw them
‘ to Himſelf; He offers them up to His FATHER;
‘ He prays for them; He operates in their Hearts,
‘ to make them docile and obedient to the VOICE
‘ of this WOMAN.’

THE

THE

Lady GUION's

Remarkable INVITATION

TO ALL

Sincere Believers in Jeſus Chriſt.

‘ AT the Time when the *Jews* rejected Jeſus
‘ Chriſt, the *Samaritans* received Him with
‘ Joy. There was not ſo much as one Perſon
‘ found among the *Jews*, either capable or
‘ fit to hear and comprehend, the Worſhip *in Spirit*
‘ *and in Truth*. Jeſus Chriſt went therefore and
‘ fought out a *Samaritan* Woman. The *Samaritans*
‘ believed in God as well as the *Jews*: They likewiſe
‘ expected the Coming of the *Meſſiah*; but they were
‘ *Schiſmaticks*, and divided from the *Jews*, becauſe they
‘ did not worſhip at the ſame Temple.

‘ Chriſt inſtructs a *Shiſmatical* Woman in the greateſt
‘ Truths, and makes her inſtantly an Apoſtle. Now
‘ what was the Service of her Apoſtleſhip? 'Twas to
‘ draw that People to *Chriſt*. They came flocking to
‘ Him: They are inſtructed; they believe; they
‘ receive the *Seed* which the *Jews* rejected; nay, they
‘ conſtrain the *Lord*, whom the *Jews* caſt off, to
‘ dwell with them, that He might inſtruct them fully

‘ by

‘ by themſelves, in what He had but juſt begun to
‘ inſtruct the *Samaritan* Woman.

‘ O my dear *Samaritans*, you this Day have done
‘ the ſame. ’Tis true, you are divided from us in
‘ reſpect to the Place of Worſhip; but you believe in
‘ God, you expect all from the ſame Saviour. ’Tis
‘ to you the *interior Spirit* addreſſes itſelf; that Spirit
‘ of *Adoration in Truth*, that *Prayer* worthy of God,
‘ that interior Worſhip, that PURE LOVE, ſo much
‘ deſpiſed by our Nation and People. ’Tis to you it
‘ addreſſes itſelf to be received; ’tis in you, and by
‘ you, that Chriſt will make it grow and increaſe:
‘ He will be in you *a River of living Water flowing*
‘ *out of your Belly unto eternal Life.*

‘ This Worſhip in Spirit and in Truth, this per-
‘ fect Prayer, this PURE LOVE, aſketh for a Re-
‘ treat and Dwelling among you. It comes to ſeek
‘ you out, by an Excluſion of many others, that
‘ you may lodge it in YOUR HEART. O receive
‘ it then, and by your Means let it be tranſ-
‘ mitted to an infinite Number of Hearts! ’Tis
‘ what Chriſt would have you do: ’Tis what He ex-
‘ pects of you, notwithſtanding the Weakneſs of the
‘ Inſtrument He makes Uſe of, to inſtruct you with
‘ Chriſt.

‘ O when will you ſay to this poor SAMARI-
‘ TAN WOMAN, *Now we believe, not becauſe of*
‘ *thy Saying, for we know that this is indeed the Chriſt,*
‘ *the Saviour of the World:* We believe this is PURE
‘ LOVE. We worſhip the Father *in Spirit and in*
‘ *Truth; becauſe we know ourſelves*, we taſte, we ex-
‘ perience, yea, we are certain, that ’tis the TRUTH.
‘ O could I but hear theſe Words, with what Joy
‘ could I ſay, *Nunc dimittis Ancillam tuam Domine*, &c.
‘ *Lord,*

‘ *Lord, now letteſt thou thy Servant depart in Peace.*
‘ ’Tis the very Object of all my Wiſhes; and the
‘ Subject of all my Prayers. You are all very near
‘ my Heart: O, why can’t I offer you up to the
‘ Lord my God, as a pure Sacrifice without Blemiſh,
‘ waſhed in the Blood of the LAMB, and quickened
‘ by His Spirit, as an holy *Burnt-Offering*, purify’d
‘ and conſum’d in the Fire of PURE LOVE, *Amen*,
‘ Jeſus!’

The following Letters being the laſt in the Col-
lection, and ſome of them written upon her Sick-bed,
in the very Year, probably in the Month, or Week,
ſhe died, the Expreſſions contain’d in them, may be
look’d upon as her dying Words.

LETTER 162.

MY *very Dear and Reverend Brother in our*
Lord Jeſus Chriſt, I cannot but deſire your
‘ Preſervation very much, and beg it earneſtly of
‘ God, for the Accompliſhment of His Work. My
‘ Life ſeems to me to hang upon a ſlender Thread,
‘ and yet I am perſuaded, notwithſtanding my great
‘ Weakneſs, if God thinks fit to make Uſe of ſo poor
‘ a Nothing, He will preſerve my Life; but if not,
‘ I have one Foot in the Stirrup, ready to mount and
‘ be gone, as ſoon as He pleaſes: I dearly ſalute *M.*
‘ *le B. de R.* and his Family, and your good Friends,
‘ I pray God that He would be all Things to them.
‘ Let us ſay with one Accord, *Adveniat regnum tuum!*
‘ THY KINGDOM COME. The more this Kingdom
‘ appears at a Diſtance by the Increaſe of Wickedneſs
‘ amongſt Men, the more, I hope, the Power of
‘ God, which is unlimited, will put a ſtop to the

‘ Torrent of Iniquity: And out of this general Cor-
‘ ruption draw a *chosen People* whom He will conse-
‘ crate to Himself. *O let his Will be always done!*
‘ 'Tis all we can desire. Our Friends here love you
‘ more than I can express.

Letter 163.

SIR,

‘ IF I had not been ill, I should have done my-
‘ self the Honour to have writ to you before. I
‘ am something better, though I still keep my Bed.
‘ I write to you now, to make you an Offer of my
‘ dear Master's House where I dwell: Though he
‘ himself be poor, you will want nothing that's neces-
‘ sary. Make Use of it therefore, *Sir*, as your Patri-
‘ mony, since all that belongs to him, belongs like-
‘ wise to his Children. I shall procure to myself real
‘ Solace and Pleasure, to partake with you, what he
‘ gives us in his Poverty. You will see nothing in his
‘ House that is splendid, but *Simplicity*, *Weakness* and
‘ *Infancy*. Now as I am verily perswaded, that in
‘ imitating the *Wise Men*, you will not be offended at
‘ his Poverty, I therefore invite you to come and
‘ dwell in his House.

‘ I received your kind Letter, which gave me great
‘ Pleasure and Satisfaction, observing by it the Dis-
‘ position of your Soul, in the midst of the greatest
‘ Afflictions. *O Sir*, he who loves the Cross, certainly
‘ tastes and loves God: Remember who it was that
‘ said to *Peter*, *thou savourest not the Things that be of*
‘ *God*, because he lov'd not the Cross.

Letter

Letter 164.

‘ I must open my Heart a little to you, as to my
‘ dear Child. I have nothing more to desire upon
‘ Earth but to be united to my Principle. I am alto-
‘ gether unprofitable. I could say, but without Com-
‘ parison, these Words of the Prophet, * *Lord! who*
‘ *hath believed our Report.* None. I am their *By-*
‘ *word.* But I comfort myself with the Words of
‘ another Prophet: † *If my People perish for want of*
‘ *having the Truth declared to them, thou shalt perish for*
‘ *my People: But if thou hast declared the Truth to them,*
‘ *they shall perish, and thy Soul shall be saved.*

‘ ‖ *Thus saith the Lord God, Wo to the* Women
‘ *that sew Pillows to all Arm-holes*, flattering them in
‘ their Sins. Happy are those of whom God requires
‘ no Account of any Soul, having not charged them
‘ with any.

‘ If the Labours of Jesus Christ availed so little
‘ with the *Jews*, who would be afflicted to be alike
‘ serv'd? My People have been deceived, because
‘ there are those who are Stones of Stumbling in the
‘ House of *Israel*.

‘ My *Fever* still continues, but my Pains are ceas'd,
‘ and I am a good deal better, but very weak, and
‘ have no Appetite. However, all is good and ex-
‘ cellent in God's Will. Doubt not of my Friendship,
‘ my dear Child, you are near my Heart. 1716.

Letter

* Isa. liii. 1 † Ezek. iii. 18. ‖ Ezek. xiii. 18.

Letter 165.

'I Labour now, almoſt without Intermiſſion, under intolerable Pains. 'Tis impoſſible, without a Miracle, that I ſhould continue long under them. My dear Maſter is Maſter, and, *divine Juſtice*, my Miſtreſs, exerts her Rights. I was forced laſt Night to call upon her Siſter *Mercy*, ſhe is more eaſily intreated. Truly I had like to have proved Diſobedient to my dear Miſtreſs. But I will love her Severities, though Nature does not at all like them. I remember when I was young, I compoſed a little Song which begins thus;

'*Juſtice de mon Divin Maître,*
'*Qui te nourris de tes rigueurs.*
'*L'amour par toi nous fait connoître*
'*Ce qu'on doit au Souverain Etre:*
'*Honorons-le par les douleurs,*
'*Puiſqu'il mepriſes les douceurs.*

'O Juſtice of my Divine Maſter,
'Which feed'ſt Thyſelf with Severities,
'Love by Thee makes us know
'What we owe to the Sovereign Being:
'Let us by Suffering honour Him,
'Since He deſpiſes pleaſant Things.

'I was not above Nineteen Years old when I made 'that Song; ſo that you ſee, God called me early into 'the Service of my Divine Miſtreſs. I became her 'Slave, and ſhe has never ſpar'd me ſince. Pray to 'God that I be not unfaithful to Him. 1717.

Letter

Letter 160.

'THO' I ſhould be very glad to ſee you, if it were the Will of God, yet of myſelf I can 'deſire Nothing. * 'Tis ſaid of St. *Paul*, *His Letters are weighty and powerful, but his bodily Preſence is weak, and his Speech contemptible.* I find nothing 'in me that deſerves the leaſt Eſteem. The Inſtrument cannot aſcribe the Work to itſelf, which the 'Workman does by Means of it. God makes Uſe 'of the moſt contemptible Inſtruments to do His 'Work. It becomes ſuch a Workman as He to work '*upon* Nothing, and *by* Nothing. What do I ſay? 'He employs only Nothing to do what He does: I 'am Nothing, yea leſs than Nothing.

'I neither know what He works in me or by me, 'No Trace of it is left: He takes and He gives: I 'let Him do it. If He has a mind, I can do every 'Thing in Him: If he leaves me, I am an empty 'Nothing, a Canal without Water. Every one finds 'by this Canal according to his Faith, that nothing 'might be aſcribed to the Creature. 'Tis a great 'while ſince He made me become a Child, whom 'He leads as He pleaſes, without Reſiſtance or 'Thoughts on my Part. I ſhould be amazed to hear 'any body ſay that He does Good by me. If I were 'able to caſt my Thoughts upon, or to find *this Self*, 'I ſhould abhor it more than the evil One.

'I hope if God permit you to come and ſee me, 'that He will give me what is neceſſary for you.

'Your

* 2 Cor. x. 10.

‘ Your Soul is precious to me before the Lord, and ‘ ’tis in His ſuffering and adorable Heart that you will ‘ always find me preſent. 1717.

Letter 161.

My dear Brother,

‘ I Have had it a pretty while in my Heart to ‘ write to you, to tell you, if God take me out ‘ of this World, and ſhould deprive you of your ‘ preſent Supports, that you be not ſurprized at it ; ‘ but ſeeing your Way before you, that you be ‘ faithful and couragious, and fight the Battles of the ‘ Lord.

† ‘ I received your Letter. The Buſineſs now is ‘ not inward Retirement ; that was very good in ‘ Time paſt. What you have now to do is to get ‘ clean out of yourſelf, and to lean wholly upon God. ‘ You will never find true Reſt any where elſe. If ‘ you can come, I ſhall receive you with Joy, if I ‘ am living. 1717.’

Theſe, Reader, are moſt of the laſt Words we have been able to collect, of this excellent Woman, who departed this Life the 9th of *June* 1717, in the 70th Year of her Age ; and now reſts, we believe, for ever in the Boſom of the Lord, where ſhe ſo ſweetly repos’d during the many Storms and Tempeſts, and raging Seas, with which ſhe was toſſed in her Voyage to the Port and Haven of Eternal Bliſs.

‘ *Bleſſed*

‘ * *Bleſſed are the Dead that* die in the Lord, ‘ *from henceforth : Yea, ſaith the* Spirit, *that they ‘ may reſt from their Labours, and their* Works *do ‘ follow them.*

‘ † *Great and* Marvellous *are thy Works,* ‘ Lord God Almighty, *juſt and true are Thy ‘ Ways, Thou* King *of Saints. Who ſhall not fear ‘ Thee,* O Lord ; *for all Nations ſhall come and wor- ‘ ſhip before Thee ; for Thy* Judgments are made ‘ manifest.’

* Rev. xiv. 13. † Chap. xv. 3, 4.

Lettre

Lettre d'une fille qui avoit ſervi Madame Guion douze ans, *& qui a été retenue* huit ans *en priſon.*

Mon tres cher Frere,

JE ne ſai ſi j'aurai jamais la conſolation de vous voir : je le ſouhaite plus pour la votre, que pour la mienne ; car je n'en puis recevoir que de Dieu ſeul. Je le ſouhaiterois bien, ſi c'étoit ſa volonté afin de guerir l'oppreſſion que vous avez ſur votre cœur de ce que j'ai été reſervée envers vous, touchant Mad. G. Cette oppreſſion eſt ſubſiſtante, je le ſai ; mais je m'aſſure qu'elle ſe paſſera en vous parlant avec liberté, & vous obligeant à dire avec moi, que j'ai dû être ainſi. Je connois votre cœur, il eſt bon, & je ſai tres bien que vous m'aimez, & que quand il a falu nous ſeparer, vous avez regardé en cela mon repos & ma conſolation : vous avez été faché de me voir renoncer à bien de commodités par raport à mon temporel.

Je voyois bien que Dieu tournoit votre cœur de la ſorte pour me mettre où il vouloit & où il m'appelloit tres fortement, & je puis dire tres violemment. Oui, ſon amour vouloit m'enlever, & m'arracher de tout ce qui me tenoit ſur la terre. Si toute votre maiſon avoit été des pierres précieuſes, & que j'y euſſe été traitée & honorée comme une Reine, j'aurois tout quité pour ſuivre mon Dieu, qui m'appelloit, non aux plaiſirs, non aux contentemens ; mais qui me donnoit une impreſſion forte & vive de la croix ; & cette impreſſion avoit bien plus de force ſur mon cœur que tout

A Letter of a Maid who had ſerved M. Guion *Twelve Years*, & was kept *Eight Years* in Priſon.

My Dear Brother,

I Know not if ever I ſhall have the Conſolation of ſeeing you : I wiſh it more for your Sake than my own, for I can receive no Conſolation but from God only. I ſhould much deſire it if it were his Will, that I might remove the heavy Concern of your Mind, becauſe I have kept my ſelf reſerved towards you touching Madam Guion. *I know the Concern ſtill remains upon you, but I am ſure if I had but an Opportunity of ſpeaking freely with you, it would ſoon be removed, and you would be forced to acknowledge that I ought to have been ſo. I am ſenſible of the good Diſpoſition of your Heart, and know very well that you love me ; and when we were about to part from one another, you were in great Care and Concern about my Welfare, and troubled to ſee me forſake ſo many temporal Advantages.*

I ſaw plainly that it was God who turned your Heart in that manner, that he might place me where he would have me be, and where he called me ſtrongly, yea, I can ſay vehemently. His Love forced me away, and would have me ſeparated from every thing that tied me down to the Earth. If your Houſe had been made up of precious Stones, and I might have been waited upon, and honoured there as a Queen, yet I ſhould have forſook all to follow my God, who called me, not to Pleaſures and Gratifications, but gave me a ſtrong and lively Impreſſion *of the* Cross ; *and that* Impreſſion *had a much greater Prevalence and Power over my Heart than all Things of*

this

tout ce qui ſe peut jamais penſer d'humain. Ainſi j'allois tout doucement ſuivant le bon Dieu, qui arrangeoit le temporel. Je ne voyois nulle apparence de croix exterieures ; mais c'étoit dans mon interieur que j'avois l'impreſſion forte que j'allois embraſſer de grandes croix, pour leſquelles Dieu me donnoit un grand amour. Je priois pour demander d'y être fidelle.

Or dites moi, mon cher Frere, ſi je vous avois ouvert mon cœur, qu'auriez-vous dit ? qu'auriez-vous fait ? Vous auriez dit que j'étois folle, & avec bonne intention vous auriez faite naitre mille obſtacle & empéché mon plus grand bonheur, ma plus grande conſolation, ma joie ſans borne, mon doux repos, qui eſt d'accomplir en tout la volonté de mon Dieu : & quand je l'accomplis par la croix, je ſuis nourrie divinement, & d'une nourriture qui me fortifie, qui m'anime, m'encourage & me vivifie : mais la crainte de ne point faire cette ſainte volonté eſt pour moi plus affreuſe que l'enfer. Ainſi, ſi j'avois été aſſez infidelle que de n'avoir pas ſuivi la voix de Dieu, & que je vous euſſe ouvert l'intime de mon ame, j'aurois perdu ma grace, & Dieu l'auroit donnée à un autre. Je penſe qu'a près une telle infidelité je n'aurois jamais pû avoir de vrai repos, qui ne ſe trouve qu'en Dieu ſeul.

Je vous ouvre preſentement mon cœur. Je ne crains point que nulle créature mette obſtacle à me faire ſoufrir, puiſque j'écris ceci étant dans la priſon de Vincennes, où il y a deja près de quatre ans que je ſuis pour la derniere fois, & je ne ſai ſi jamais j'en ſortirai, & ſi j'aurai jamais nulle conſolation que celle de ſoufrir. Cependant ayant eu l'occaſion de ce morceau de papier, avec un bâton pour me ſervir de plume & de la ſuie pour me ſervir d'encre, j'écris ceci à tout hazard. Si (peut être) Dieu permet que quelque jour je vous le puiſſe faire tenir pour vous conſoler de ma priſon : car vous en avez cent fois plus de chagrin que moi,

this World put together. Thus I went gently on, following my God, who ordered my temporal Concerns. I ſaw no Appearance of outward Croſſes ; but 'twas inwardly in my Soul that I had a ſtrong Impreſſion that I muſt undergo heavy Croſſes, for which God gave me a very great Love. And I prayed in myſelf that I might be faithful thereto.

Now tell me, my dear Brother, if I had diſcloſed my Heart to you, what would you have ſaid ; what would you have done ? You would have ſaid that I was a Fool, and from a good Intention have raiſed abundance of Objections, and obſtructed my greateſt Good, my greateſt Conſolation, my boundleſs Joy, my ſweet Repoſe, which is in all Things to do the Will of God ; and when through the Croſs I do perform his Will, I am divinely nouriſhed with a Nouriſhment that ſtrengthens me, that animates me, that encourages and enlivens me : But the Fear of not doing his Will, is to me more dreadful than Hell. Had I been then ſo unfaithful as not to have followed the Call of God, and diſcloſed to you the Secrets of my Soul, I ſhould have loſt my Grace, and God would have given it to another. I think after ſuch Unfaithfulneſs, I ſhould never have had any Repoſe or Quiet, which is no where to be found but in God only.

But now I can open my Heart to you freely ; for I am in no fear of any body's putting an Obſtacle in the Way of my Sufferings. Since I write this from the Priſon at Vincennes, *where I had been this laſt Time almoſt four Years, and know not if ever I ſhall be releaſed, or whether I ſhall ever have any other Conſolation than to ſuffer. But caſually having got a piece of Paper, with a bit of Stick inſtead of a Pen, and Soot inſtead of Ink, I write this in the utmoſt Hazard and Jeopardy, hoping by God's Permiſſion, that it may one Day be a Means of comforting you in my Impriſonment, for you have an Hundred Times more Trouble and Concern about*

moi, qui ne fais qu'en remercier Dieu tous les jours, la regardant comme un don de Dieu qui n'a point rejetté mon Sacrifice, & une tres grande grace qu'il me fait.

J'eſpere que Dieu ouvrira un jour les yeux aux perſonnes droites, & qui avec bonne intention nous ſont de la peine, parce qu'ils n'ont pas la lumiere de verité, la fauſſeté ayant ofuſqué leur jugement par la malice & l'adreſſe des méchans : & qu'il ſera reconnoitre la pierre precieuſe, au milieu d'un vilain bourbier de Calomnies, qui ne la gâtent aucunement, mais l'embelliſſent, & lui donnent un éclat admirable aux yeux de Dieu. J'entends MADAME GUION ; & j'ai l'honneur d'avoir part à ſes croix, & de la connoitre par la grace de Dieu experimentalement & fonciérement, ayant eu la conſolation d'être avec elle durant douze années. La voyant agir, j'ai été toute embaumée des ſes vertus. De puis que Dieu m'a fait ſentir ſon amour, rien ne m'a pû contenter que lui & par tout où j'ai vu ſes traces, j'ai marché à grands pas pour le ſuivre.

La Priſon ne referre que le corps & n'empêche point l'union des ames. Je l'ai bien éprouvé depuis. Je ſuis toute ſeule dans cette priſon, où je me ſuis ſentie plus fortement unie à elle en Dieu, que ſi j'en étois proche. C'eſt l'amour de Jeſus Chriſt qui nous unit ; c'eſt le lien qui nous ſerre : c'eſt en lui & pour lui que je l'aime, & que nous nous aimons. Tant plus je l'aime, tant plus je ſens une largeur d'ame pour l'aimer.

Ne vous en étonnez pas, mon cher Frere : ſans entrer dans aucune particularité je vous dirai ſeulement, qu'elle m'a obtenu la grace d'aimer mon Dieu, que j'aime, que j'aimerai toûjours, & que j'aime continuellement. Oui, elle m'a obtenu cette grace d'aimer ; & Dieu s'eſt ſervi d'elle pour imprimer ſon amour ſur mon

it than I have, who am made every Day thankful to God for it, and eſteem it as a Token from him that he has not rejected my Sacrifice, and a very great Favour done me.

I hope in Time God will open the Eyes of ſuch upright Perſons as out of Zeal have perſecuted us, becauſe they want the Light of Truth ; Falſhood having blinded their Judgment by the Malice and Cunning of the Wicked ; and that he will let them clearly diſcern the precious Stone amidſt the Heaps of vile Slander, which no ways hurt, but rather embelliſh, and give it a wonderful Luſtre in the Sight of God : †*I mean* Madam GUION ; *and I have the Honour to ſhare with her in her Afflictions and Croſſes, and through the Grace and Goodneſs of God, to know her experimentally, and throughly, having had the Comfort and Satisfaction of living with her for the ſpace of twelve Years : And by ſeeing her Actions and Behaviour, I have been quite perfumed with her Virtues. From the Time God made me feel his Love, nothing could ſatisfy me but he, and whereſoever I have diſcovered his Traces and Footſteps, I have made haſte to follow him.*

A Priſon only confines the Body, but binders not the Union of Souls. I have long ſince experienced that ; for I am in this Priſon quite alone, where I find myſelf more ſtrongly united to her in God than if I had been with her. 'Tis the Love of Jeſus Chriſt which unites us, that is the Band that ties us : 'tis in him, and for his Sake, that I love her, and that we love one another. By how much the more I love her, by ſo much the more I feel my Heart enlarged to love her.

Don't wonder at it, dear Brother, for without deſcending into Particulars, I will only tell you, that ſhe obtained for me the Grace to love my God, whom I now love, whom I ſhall for ever love, and whom I continually love. Yes, ſhe obtained for me this Grace to love, and

mon cœur, pour m'arracher de moi-même, me faiſant marcher par la mort & le renonçement à toutes mes inclinations naturelles ; & avec aſſiduité, ayant une patience & une charité continuelle pour moi, dont la reconnoiſſance durera éternellement.

Ainſi, ne vous étonnez pas que je l'aime, Oui, je l'aime, parce qu'elle aime mon Dieu ; mais d'un amour ſans borne, d'un amour réel, eſſentiel, vif & operant : & c'eſt cet Amour qui a la force d'unir nos cœurs d'une maniere que je ne puis exprimer. Je penſe que c'eſt un commencement de l'union que nous devons avoir dans le Ciel, où l'Amour de Dieu nous tiendra tous unis en lui.

Voila une petite évaporation que je vous fais de mon cœur : gueriſſez à preſent l'oppreſſion du votre : n'ayez plus de peine de ce que j'ai été reſervée envers vous, de ce que je ne vous ai j'aimais parlé de Madame Guion.

Lettre de la même Fille à un ECLESIASTIQUE, *ſur le même Sujet.*

A Dieu toute la gloire !

MON Reverend Pere, je vous dirai les ſentimens de mon cœur le plus briévement que je pourrai.

Je ſuis ſur la croix tres volontairement, quoique douloureuſement. J'amerois mieux mourir que de faire

God made uſe of her to imprint his Love upon my Heart, and to draw me off from the Love of myſelf, making me paſs through the Death and Denial of all my natural Inclinations, and with great Diligence watching over me with continual Patience and pure Love, the Senſe of which will remain with me for ever.

So do not wonder that I love her, yea, I love her becauſe ſhe loves my God ; but with a boundleſs Love, a real, eſſential, living and operative Love : And this Love has the Power of uniting our Hearts in ſuch a manner as I am not able to expreſs, but believe it to be the Beginning of the Union which we ſhall have in Heaven, where the Love of God will unite us all in him.

See here a little Evaporation and Diſcovery, which I have made you of my Heart : Heal now the Oppreſſion of yours, and be no longer grieved and concerned that I was ſo reſerved towards you, and never ſpoke to you of Madam Guion.

Another Letter of the ſame Maid to a Clergyman, upon the like Subject.

To God be all Glory !

MY Reverend Father, I will open to you as briefly as I can the Sentiments of my Heart.

I bear my Croſs willingly, tho' 'tis with Pain. I had rather die than do the leaſt Thing of myſelf to get

faire la moindre choſe par moi-même pour en ſortir ; ce ſeroit un bourreau qui m'arracheroit le cœur. M'étant livrée & donnée entierement à mon Dieu, qu'il faſſe de moi ce qu'il voudra ; j'adorerai toûjours ſa tres ſainte volonté, que j'aime tres tendrement. Je m'eſtime heureuſe d'étre priſonniere pour ſon amour.

La nature ſouffre ; mais il faut la laiſſer gronder. Je n'ai peur de nulle croix nouvelle : mon cœur eſt preparé à rout ce que l'on pourra me faire ſoufrir. Je ſuis endurcie à la croix : je l'aime d'un veritable amour ; parce qu'elle me fait trouver mon Dieu.

Si Dieu permet que je ne voie j'amais ma chere Maîtreſſe [M. G.] ſur la terre, je la verrai dans le Ciel : la puiſſance des hommes ne va pas là. Cependant comme notre union n'eſt fondée que ſur l'amour de Jeſus-Chriſt, c'eſt en lui & pour lui que je l'aime & lui ſus unie plus intimement que ſi j'étois avec elle. Lorſque je prie, elle eſt toûjours avec moi ; ſi je me ſeparois d'elle, je m'arracherois de mon cher Sauveur. Notre union ne ſera interrompuë ni ſur la terre ni dans le Ciel, union de croix ſur la terre, union de poſſeſſion de Dieu dans l'éternité : c'eſt cette eſperance qui vivifie mon ame.

Elle m'a aidé à m'arracher de moi-même, de mes inclinations naturelles. Dieu s'eſt ſervi d'elle pour s'imprimer en mon cœur, & ſi fortement, que je ne puis l'exprimer ; mais je le ſens bien intimement, Oui, elle a imprimé l'Amour de Jeſus-Chriſt ſi fortement en moi, qu'il me ſemble réellement qu'il eſt

from under it. That would be an Executioner which would tear out my very Heart. Being reſigned and given up intirely to God, let him do with me what he pleaſes, I ſhall always adore his holy Will, which I moſt tenderly love. I eſteem myſelf happy in being a Priſoner for his Sake.

Nature labours under Suffering, but let her chide and complain. I am in no Fear about any new Croſs, for my Heart is prepared for every Thing they can make me ſuffer : I am inured and hardned to the Croſs : I love it with a true Love ; becauſe it makes me nearer acquainted with God.

If it be the Will of God that I never ſee my dear Miſtreſs [M. G.] *again upon Earth, I ſhall ſee her in Heaven, for the Power of Man reaches not there. However, as the Union betwixt us is founded purely on the Love of* CHRIST, *'tis in him, and for his Sake, I love her, and am more cloſely united to her than if I was with her. When I pray, ſhe is always with me : Should I withdraw myſelf from her, I ſhould force myſelf from my dear Lord and Saviour. Our Union ſhall never be broken, either upon Earth or in Heaven. 'Tis an Union of the Croſs upon Earth, and an Union of the Poſſeſſion of God in Eternity. 'Tis this Hope which enlivens my Soul.*

She has aided me in the Denial of myſelf and my natural Inclinations. And God made uſe of her to imprint himſelf in my Heart, and ſo ſtrongly too, that I am not able to expreſs it, but feel it moſt intimately. Yea, ſhe imprinted the Love of CHRIST *ſo ſtrongly in me, that it ſeems really as if it was engraven upon my Heart*

eſt gravé ſur mon cœur en caracteres profonds & inéfaçables. C'eſt pourquoi j'eſpere que Dieu me ſoutiendra par la force de ſon Amour, qui a uni nos cœurs. Plus j'aime Dieu, plus je me ſens ſerrée à elle : ainſi, qui nous ſéparera ? Ce ne ſera ni les tourmens, ni les priſons, ni la force des hommes, ni des diables. Rien ne vous ſeparera j'amais de l'Amour de Jeſus Chriſt. C'eſt dans ce cœur aimable que je la trouve toûjours. O Cœur de JESUS, vous étes ma vie & mon repos ! J'éleve mon cœur & mes mains vers vous, & vous rends grace de ce que vous ma'vez unie à un Cœur qui vous aime ſi tendrement & ſi purement qu'il en a tout embaumé le mien, & c'eſt ce beaume d'Amour, qui rejouït mon ame dans ma captivité.

La nature ſouffre beaucoup : cependant je ne voudrois pas ne point ſouffrir ; & dans l'intime de mon ame je ſens une crainte ſecrete de perdre ou d'éloigner de moi ma bien-aimée Croix. C'eſt la cherie de mon cœur : je l'ai épouſée d'une force inconcevable : auſſi lui veux-je garder fidelité tant je que reſpirerai. Je me ſuis tout-à-fait conſacrée, donnée vouée à mon Dieu, corps, ame, eſprit, toute entiére & ſans reſerve. Je lui apartiens ; qu'il faſſe de moi ce qu'il voudra : je ſuis ſoumiſe à tout. Je ne ſens nul deſir, nulle volonté, qu'à dire en tout & par tout, *que votre très-ſainte volonté ſoit faite*, ô l'Amour de mon cœur ! enfin, un *fiat* continuel en moi, quoique douloureuſement.

C'eſt-là mon panchant, où je me ſens entrainée, qui m'enfonce en Dieu par la croix. O croix, qui conſommez de douleur, & qui viviſiez, que vous étes amere, & que vous étes douce ! Vous tuez, & vous donnez la vie ! O que votre amour eſt fort lorſque l'on s'eſt livré à vous ! Mon déſir

in very deep and never fading Characters. Therefore I hope God will uphold me by the Strength of his Love, which has united our Hearts. The more I love God, the more cloſely I find myſelf bound to her : Who then ſhall ſeparate us ? It ſhall neither be Perſecutions, nor Priſons, nor the Force of Men or Devils. Nothing ſhall ever ſeparate us from the Love of CHRIST JESUS. *'Tis in his ſweet and lovely Heart I find her always. O Heart of Jeſus, thou art my Life and ſweet Repoſe ! I liſt up both my Heart and Hands unto thee, and return thee Thanks, for uniting me to an Heart which loves thee ſo tenderly and ſo purely, that mine is all over Perfumed with it ; and 'tis this* Perfume *of Love which makes my Heart glad in my Captivity.*

Nature ſuffers grievouſly, but yet I would not be without Suffering, and in the very Bottom of my Soul, I feel a ſecret Fear of loſing, or being driven from my BELOVED CROSS. *'Tis the very Darling of my Heart : I have eſpouſed it with a inconceivable Force and Ardour, and would be faithful to it as long as I live. I have wholly conſecrated and given myſelf up to God, Body, Soul, and Spirit, entirely, and without Reſerve. I am his, let him do with me what he will : I am ſubmiſſive to every Thing. I feel no Deſire, no Will in me, but to ſay* in all *and* through all, THY HOLY WILL BE DONE, *O Love of my Heart ! In fine, I feel a continual* * FIAT *in me, though under much Pain of Body.*

That which plunges me into God by the CROSS, *is my ſtrongeſt Propenſity, to which I find myſelf powerfully drawn. O* CROSS *which makeſt happy through Pain and Suffering, and which enliveneſt the Soul, how bitter and yet how ſweet thou art ! O how ſtrong is thy Love when*

* Thy Will be done.

désir seroit de mourir entre vos bras : vous me rendriez infalliblement dans le sein de mon Dieu, où j'aspire sans cesse, & où je repose sur la terre. J'espere & je croi fortement y reposer dans le ciel.

MADAME GUION ayant composé durant sa longue captivité plusieurs Cantiques sur toutes sortes de Sujets spirituels (comme elle l'a insinué ci-dessus, p. 223.) on a crû devoir en mettre ici un ou deux de ceux où elle fait voir la disposition d'esprit avec quoi elle soutint une si dure prison, dix années de suite.

PRIMIER CANTIQUE.

§ 1 §

Grand Dieu, pour ton plaisir
Je suis dans une Cage ;
Ecoute mon ramage :
C'est-là mon seul desir :
J'aime mon esclavage,
Grand Dieu, pour ton plaisir.

§ 2 §

Je chante tour le jour,
Seigneur, c'est pour te plaire :
Mon extrême misère
Augmente mon amour :
N'ayant point d'autre affaire
Je chante tout le jour.

Tu

when one is given up to thee. My Desire is to expire in thy Arms : Thou wilt infallibly restore me into the Bosom of my God, where I pant continually to be, and where I repose myself on Earth ; and I hope and believe strongly, that I shall repose myself there in Heaven.

MADAM GUION *having composed, during her long Captivity, many Hymns, or little Songs, upon all Sorts of spiritual Subjects, (as she has taken Notice above, pag. 223) we thought proper to insert here one or two of them, which show with what Temper and Disposition of Mind she bore so hard an Imprisonment for* Ten Years *together.*

THE FIRST HYMN.

§ 1 §

Great God for thy Pleasure
I am put into a Cage,
Listen to my Notes,
For that's all I desire :
I love my Confinement
Great God for thy Pleasure.

§ 2 §

I sing all the Day long
Lord, for thy Pleasure
My extreme Affliction
Augments my Love :
Having no other Affair
I sing all the Day long.

Thou

§ 3 §

Tu l'entends, mon Seigneur,
Cet amoureux langage,
Ignoré du faux ſage
Goûté du chaſte cœur,
L'amour a ſon ramage :
Tu l'entends, mon Seigneur.

§ 4 §

Je vis en liberté
Quoique dans l'eſclavage :
* L'AMOUR PUR met au large
Le cœur, la volonté :
Dans ma petite cage
Je vis en liberté

§ 5 §

Divine volonté
Que j'adore & que j'aime !
Plus ma peine eſt extrême,
Plus j'ai de liberté
Tous biens ſont en toi-même
Divine volonté.

§ 6 §

De ton petit oiſeau
Reçois je te conjure,
Le gazouillant murmure,
Plus tendre qu'il n'eſt beau ;
Et ſois la nourriture
De ton petit oiſeau

L'eſclave

* Ep. de St. *Jean* ch. iv. 18. La crainte ne ſe trouve point avec la charité ; mais la charité parfaite chaſſe la crainte. La charité chaſſe la crainte, en chaſſant l'amour propre. *Queſnelle.*

§ 3 §

Thou underſtandeſt, Lord !
This amorous Language,
Unknown to the Worldly *Wiſe,*
Reliſh'd by the chaſte Heart ;
Love has its Notes,
Thou underſtand'ſt them, Lord !

§ 4 §

I live in Freedom
Though in Confinement :
* PURE LOVE *ſets free*
Both Heart and Will :
In my little Cage
I live in Freedom.

§ 5 §

O Will Divine
Which I adore and love !
The more extreme my Pain,
The more Freedom I have,
All Good is in thee
O Will Divine !

§ 6 §

Of thy little Bird
Accept, I pray thee,
The warbling Murmurs,
More ſoft than fine ;
And be the Nouriſhment
Of thy little Bird.

The

* 1 *John* iv. 18. There is no Fear in Love ; but PERFECT LOVE caſteth out Fear. Perfect Love caſteth out Fear, becauſe it caſteth out Self-love. *Queſnelle.*

§ 7 §

L'eſclave de mon Dieu
Trouve par tout l'Immenſe :
Une certaine aiſance
Le rend libre en tout lieu ;
Il eſt dans l'abondance
L'eſclave de mon Dieu.

§ 8 §

Entourré d'ennemis
Que l'intrigue tourmente,
Que mon ame eſt contente !
Que mon cœur eſt ſoumis !
Inceſſamente je chante
Entourré d'ennemis.

§ 9 §

Je voi mes ennemis
Se donner de la peine ;
Les uns ſont hors d'haleine,
Les autres étourdis :
Moi, d'une ame ſereine
Je voi mes ennemis.

§ 7 §

The Priſoner of my God
Finds Immenſity every where :
A peculiar Eaſineſs
Makes her free in every Place :
She abounds in Plenty,
The Priſoner of my God.

§ 8 §

Surrounded with Enemies
Whom Intrigues perplex,
How contented is my Soul !
How ſubmiſſive is my Heart !
Inceſſantly I ſing
Surrounded with Enemies.

§ 9 §

I behold my Enemies
Fatiguing themſelves ;
Some are out of Breath,
Others quite ſtun'd ;
I, with a tranquil Mind
Behold my Enemies.

CANTIQUE II.

§ 1 §

Charmante ſolitude
Cachot, aimable tour,
Où ſans inquiétude
Je paſſe tout le jour !
Eſt-il tourment trop rude
Pour mon fidelle amour ?

§ 2 §

Les maux ſont mes delices,
Les douleurs mes plaiſirs ;
Les plus affreux ſuplices
Le but de mes deſirs.
Et tous mes exercices
L'amour & les ſoupirs.

§ 3 §

Je ne crains point la peine,
Quoique ſans nul ſoutien,
Etant aſſez certaine
Que ce mal eſt mon bien :
La BEAUTE SOUVERAINE
Veut l'amour Souverain.

§ 4 §

Je ſouffre, & ma ſouffrance
Cauſe tout mon bonheur :
Par ſa douce preſence
Dieu conſomme mon cœur :
Il eſt ma patience,
Ma force, & ma douceur.

Routes

HYMN II.

§ 1 §

O charming Solitude,
Dungeon, lovely Tower,
Where unmoleſted
I ſpend all the Day !
Is there any Torment too ſevere
For my conſtant Love ?

§ 2 §

Afflictions are my Delights,
Pains are my Pleaſures ;
The moſt dreadful Torments
The Upſhot of my Wiſhes :
And all my Exerciſe
Love and deep Sighs.

§ 3 §

I fear no Torment
Though without any Support,
Being very ſure
This Evil is my Good :
The SOVEREIGN BEAUTY
Calls for Sovereign Love.

§ 4 §

I ſuffer, and my Suffering
Makes all my Happineſs :
By his ſweet Preſence
God enriches my Heart :
He is my Patience,
My Strength and my Comfort.

The

Routes du divin Amour pour conduire l'ame a l'union divine.

TOI qui de mon amour as reſſenti les traits,
Dont le cœur eſt ſoumis à mes divins attraits :
O toi que je choiſis pour Epouſe éternelle,
Sois à ton cher Epoux une Epouſe Fidelle.
Je veux bien avouër que tes yeux m'ont bleſſé
Par un tres chaſte amour, pur, diſintereſſé ;
Que tu n'a plus voulu que ce qui peut me plaire,
Sans de tous tes travaux deſirer le ſalaire.
Lorſque je t'ai conduite en des chemins rompus,
Au travers des haliers, hors des chemins battus,
Dans des ſentiers jonchés de ronces & d'épines ;
Tu les as tous franchis comme routes divines.
Si j'ai paru ſouvent & fuir & t'oublier,
Tu n'as jamais quité cet iconnu ſentier.

Je prennois du plaiſir remarquant tes alarmes,
D'entendre tes ſoupirs, de voir couler tes larmes ;
Je voulois eſſayer ſi te prenant à moi
Après tant de travaux tu manquerois de foi :
Mais ton cœur afligé reſta toûjours fidelle,
Sans nommer mon amour inconſtante & cruelle ;
Et malgré tes malheurs, en beniſſant ton ſort,
Tu voulois m'obeïr même jeſq' à la mort.
Je portois avec toi tes travaux, tes ſouffrances :
Lorſque j'étois en toi, tu pleurois mes abſences ;
Je faiſois mon plaiſir dans ce tems douloureux,
De ſoutenir le cœur en m'éloignant des yeux.
Mon amour s'augmentoit te voyant deſolée :
Tu n'allois point chercher à te voir conſolée.

Tu

The Paths of DIVINE LOVE by which the Soul is led to the Divine Union.

O Thou who haſt felt the Darts of my Love, whoſe Heart is ſubmiſſive to my heavenly Drawings ! O thou whom I have choſen for an eternal Spouſe, be thou a faithful Bride to thy beloved Bridegroom ! I muſt confeſs thy Eyes have ſmitten me with a moſt chaſte, pure and diſintereſted Love ; and that thou haſt not deſired any thing but what would pleaſe me, expecting no Salary for thy Pains and Labour. And when I led thee into rough Ways, over Buſhes and Brambles, and quite out of the beaten Paths amongſt Thorns and Thiſtles, thou paſſed'ſt through them as through heavenly Paths : And though I ſeemed often to leave thee, and to forget thee, yet thou didſt never forſake this unknown Path.

I took pleaſure in beholding thy Fears, and hearing thy Sighs, and to ſee thy Tears run down. And after ſo many ſharp Conflicts, I had a mind to try if taking thee to myſelf thou would'ſt always abide conſtant and true ; and thy afflicted Heart abode faithful, and never called my Love either inconſtant or cruel : And tho' thy Afflictions were grievous and heavy, yet didſt thou bleſs thy Lot and Portion, and wert willing to follow me even to Death. I partook with thee in thy Labour and Sufferings, and when I was in thee, thou didſt bewail my Abſence ; for in thoſe Afflicting Times I pleaſed myſelf in bearing up thy Heart, but keeping out of Sight. My Love was increaſed by ſeeing thee ſo diſconſolate. And thou never wenteſt about to look for Eaſe and Comfort, but wouldſt

Tu me diſois ſouvent : ‘ Cher & divin Epoux,
‘ Je fais tout mon plaſir de ſouffrir avec vous :
‘ Mais vous m'abandonnez dans ma peine cuiſante.
‘ Vous êtes mon bonheur & mon unique attente :
‘ Tout le reſte pour moi n'a que de la fadeur,
‘ Et ne ſauroit, helas ! diſſiper ma langueur.
‘ Un ſeul de vos regards peut me rendre la vie.
‘ Pourquoi detournez-vous ces yeux qui m'ont ravie ?
‘ Qu'eſt devenu l'eſpoir, AMOUR, que vous donnez !
‘ Helas, vous m'aviez priſe, & vous m'abandonnez !'
J'ecoutois en ſecret ton innocente plainte :
Je faiſois mon plaſir de te voir bien ateinte,
Mon amour en ton cœur s'enfonçoit chaque jour,
Lorſque tu te croyois plus loin de mon amour ;
Et lorſque je voyois tes rigoureux ſuplices ;
C'eſt lors que je trouvois en toi mille delices.
‘ Unique confident de ma chaſte amitié,
‘ Rocher, prend de mon ſort du moins quelque pitié,
‘ Deviens tendre aujourdhui pour une tendre amante,'
Diſoit tu quelques fois d'une voix languiſſante.

Je riyois en ſecret de tes ennuis cuiſans ;
Et je me derobois ſeulement à tes ſens.
Ils ſont foibles encore pour l'excellent auvrage
Que je veux operer. Redouble ton courage ;
Et ne permets jamais à tes ſens curieux
De voir, de deſirer un goût délicieux.
Il faut, pour être à moi, les quitter & toi-même :
Il faut, m'aimer pour moi ſans ſentir ſi l'on m'aime :
Me ſuivre en tous les lieux où je te conduirai,
Sans vouloir regarder où je te menerai.
N'eſpère point de voir la fin de ta ſouffrance :
Continue à te plaire en ton obeïſſance.
Qu'il ſufiſe à ton cœur de me voir glorieux,
Sans penſer s'il ſera heureux ou malheureux.
C'eſt ainſi qu'en ſecret je parlois à ton ame.
Qne j'augmentois l'ardeur de ta pudique flame.

Tu

often ſay to me, ‘ Dear and divine Spouſe, 'tis my
‘ whole Delight to ſuffer with thee, but thou forſakeſt
‘ me in my ſharpeſt Trials and Agonies. Thou art
‘ my Happineſs and only Hope. Every thing elſe to
‘ me is of no value or moment. Alas ! it cannot diſ-
‘ ſipate my Pain. One Look of thine would give me
‘ Life ! Why turneſt thou away thoſe Eyes which
‘ have raviſhed me. What is become, O my Love,
‘ of that HOPE thou gaveſt me ? Alas ! thou haſt
‘ ſmitten me, and doſt thou now abandon me ?' *I heard in ſecret thy innocent Complaint, and was delighted to ſee thee ſo enamour'd ; my Love ſunk every Day deeper in thy Heart, when thou imagineđſt thyſelf at a greater Diſtance from it. And when I ſaw thee labouring under the ſevereſt Pangs and Affliction, 'twas then I ſaw a thouſand Delights in thee ; and thou wouldſt ſay in a languiſhing Voice,* ‘ Only Witneſs of my chaſte Love,
‘ Rock, take at leaſt ſome Pity of my Condition,
‘ be compaſſionate this Day to a tender Lover.'

I ſmiled in ſecret at thy bitter Pangs and Uneaſineſs, and only bid myſelf from thy Senſes ; for they were as yet too weak for the excellent Work I had a mind ſhould be wrought in thee. Redouble, ſaid I, thy Courage, and don't let thy prying and curious Senſes ſo much as ſee or deſire one delicious Morſel ; if thou wilt be wholly mine, thou muſt deny them all and thyſelf too : Thou muſt love me for my own Sake, without feeling *whether thou loveſt me : And follow me in all Places without* ſeeing *where I lead thee. Never expect to ſee an End of thy Sufferings, but continue to take Delight in thy Obedience. Let it ſuffice thy Soul that it ſees me all* Glorious, *without minding whether it ſhall be happy or unhappy. Then ſecretly did I ſpeak to thy Heart, and augment the Ardour of thy*

 chaſte

Tu voulois expirer ſans temoin ſan flambeau,
Afin de me donner quelque plaiſir nouveau.

Tu parvins à la fin à t'oublier toi-même ;
Ce qui rendoit pour toi mon amour plus extrême :
Pour moi tu negligeois ta premiere beauté ;
Tu n'avois plus d'atraits que pour ma verité.
‘ Cher & divin Epoux, je me trouve aſſez belle,
‘ Diſois tu, ſi mon cœur vous eſt toûjours fidele,
‘ Cette fidelité ne me vient que de vous :
‘ Je ne puis rien avoir s'il n'eſt à mon Epoux.’

Après quelques diſcours tu demeurois muette :
Je divins de ton cœur le fidelle interprete.
Tu ne me parlois plus, je t'entendois ſi bien
Que nous étions charmés d'un muet entretien.
Ce ſilence s'entend bien mieux que les paroles ;
Sitôt qu'on l'a goûté les diſcours ſont frivoles.
C'eſt ainſi que paſſant ta jeuneſſe en ce bois,
Tu n'avois plus pour moi qu'une muette voix :
Mon cœur te repondoit ; & l'amoureux ſilence
Te raviſſoit bien plus qu'une foible éloquence.
J'étois principe alors de tous tes mouvemens :
Et tu connoiſſois bien l'eſclavage des ſens.
Dès que je t'eus donné la liberté nouvelle,
Tu volois près de moi comme la tourterelle :
Je te faiſois voler même au milieu des airs,
Afin de m'annoncer en mille endroits divers.

C'eſt ainſi que l'Amour entretenoit l'amante :
La rendant en ſecret & parfaite & ſavante :
L'amante lui demande à parler à ſon tour,
Pour expliquer à tous l'excès de ſon amour.
L'Amour à cet inſtant lui rendit la parole,
Non plus comme autrefois, pour un diſcours frivole ;
Mais

chaſte Love : Thou wouldſt have died privately and unſeen, were it but to have given me ſome new Pleaſure.

At laſt thou cameſt to forget *thyſelf, which made my Love the more extreme towards thee. For my Sake thou neglectedſt thy firſt Beauty, and hadſt no Liking to any thing but my Truth* ; ‘ Dear and divine Spouſe, *ſaidſt* ‘ *thou,* I find myſelf handſome enough if my Heart be ‘ but always faithful to thee. This Faithfulneſs I ‘ have only from thee ; I can have nothing but what ‘ belongs to my Spouſe.’

After ſome more Expreſſions of that Sort, thou becameſt mute and ſilent, and I was the faithful Interpreter of thy Heart. Thou ſpakeſt no more to me, but I underſtood thee ſo well, that we were both charmed with our Silent Conversation. *Such Silence is much better underſtood than Words, for as ſoon as one has taſted of it, Words become frivolous and inſignificant. In this manner thou paſſedſt thy Youth in theſe Woods. Thou hadſt no other than a mute or ſilent Voice for me : But my Heart anſwered thine ; and this amorous Silence raviſhed thee more than fine Words, or feeble Eloquence. I was then the Spring of all thy Motions, and thou beheldeſt clearly the Slavery and Bondage of the* Senſes. *No ſooner had I given thee this* new *Liberty, but thou fleweſt towards me like a Turtle Dove ; and I cauſed thee to fly aloft in the midſt of the Sky, that thou mighteſt declare and proclaim me in a Thouſand different Places.*

In this Manner did Christ *converſe with his loving Spouſe, making her perfect and learned in Secret. She then requeſted of him that ſhe might ſpeak in her Turn to explain and manifeſt to all the exceeding Greatneſs of her Love.* Christ *thereupon inſtantly reſtored her Voice, but not ſuch a one as heretofore for frivolous Diſcourſe, but*

Mais afin d'enſeigner les ſecrets de l'Amour,
Faire voir ſes beautés & les mettre en leur jour.

Cher & divin AMOUR, dont mon ame eſt atteinte,
Je veux, quoiqu'en ſouffrant vous annoncer ſans crainte.
Vos divines beautés ont enlevé mon cœur,
Et m'ont rempli pour vous d'une celleſte ardeur.
Lieux écartés, frimats, oïez mon avanture,
Je veux vous preferer à toute la nature :
Vous païs reculés plus approchans du NORD,
C'eſt vous que je choiſis pour declarer mon ſort :
A vous qu'on regardoit comme païs ſauvages,
Qui n'avez point l'abri de nos charmans bocages.
Vos cœurs ne ſont-ils pas comme les autres cœurs ?
Malgré vos froids cuiſans recevez mes Ardeurs.
Laiſſez-vous penetrer de l'objet que j'adore,
Vous qui ne voiez point Le LEVER de L'AURORE ;
Il ſe lève pour vous à preſent un beau jour :
C'eſt l'eſprit de la foi, c'eſt plus, le PUR AMOUR.

Ouvrez donc votre ſein pour lui donner paſſage ;
Et vous en tirerez un heureux avantage :
Mon Dieu qui vous choiſit pour être tout à lui,
Veut bien par mon diſcours vous l'apprendre aujour'hui.
Ne devenez jamais à ſes bontés rebelles ;
Demandez lui des cœurs purs, tendres & fidelles,
Dont vous avez beſoin pour écouter ſa voix.
Peuple, dont ſa bonté daigne faire la choix.
Que ſon amour ſacré vienne fondre vos glaces :
Rendez vous à ſon choix, rendez vous à ſes graces ;
Et ne rebutez pas ſon doux empreſſement.
Vous qu'il prefere à tous les peuples du levant,
Mont glacé, mont deſert, toûjours ſec & ſterile,
L'AMOUR PUR vient chercher près de vous un aſile :
Ne le refuſez pas : employez vous pour lui :
Il ſera votre force & votre unique apui.

Beaux

a Voice capable and fit to teach the Secrets of Love, to ſhew his Beauties, *and ſet them forth in their proper Light.*

O dear and divine Love, with whom my Soul is raviſhed, I will, though I ſuffer, declare of thy Goodneſs without Fear. Thy Heavenly Beauties *have captivated my Heart, and filled me with a celeſtial Ardour. O ye* * SEPARATE PLACES *congeal'd with Ice, hear what I have to declare, I prefer you to all Nature : O ye diſtant Countries near the* NORTH, *'tis to you I have choſen to declare my happy Lot and Condition : To you which have been looked upon as wild, and have not the Shelter of our pleaſant Groves. O are not your Hearts like others ? Notwithſtanding therefore your nipping Colds, receive the Ardour of my Flame. Be ye penetrated with the Object I adore. O you who ſometimes ſee not the* RISING *of the Sun, there is now a bright Day riſing upon you ; 'tis the Spirit of* FAITH, *nay more, 'tis* PURE LOVE.

Open then your Hearts to let it in, and you will reap a bleſſed Advantage by it. MY GOD, *who has made Choice of you, that you might be wholly his, is willing, by my Diſcourſe, to learn you it this Day. Never rebel againſt his Goodneſs : Aſk of him pure and tender Hearts, which you have need of to hear his* Voice.

O People, *whom God through his Goodneſs has vouchſafed to make Choice of, let his holy Love melt your Ice. Comply with his Choice, give up to his Grace, and reject not his tender Calls and Wooings. O you whom he prefers to all the more* Southern *People ; Icy Mountains, Deſert Mountains,*

* By theſe Words ſhe ſeem'd to have in View the *Britiſh* Iſles, which in reſpect to the main Continents are lieux écartés, that is, ſeparated Places, but 'tis moſt certain that her Views extended to *Denmark*, *Sweedland* and *Norway*, even as far as the North Cape, where the Sun riſes not for ſeveral Weeks together in the Winter Seaſon ; and likewiſe to the North Parts of *America*, by the Words d'autres Hemiſpheres, other Hemiſpheres.

Beaux païs émaillés de mille fleurs champètres
Vous n'avez pas voulu recevoir votre Maître :
Vous que mille ruiſſeaux font paroitre rians,
Vous avez refuſé pour l'amour votre encens :
Païs entrecoupés, vignes, terroir fertile,
Vous n'avez pas voulu lui donner un azile :
Beaux coteaux couronnés de ces pampers divers
Qui ſe font deſirer dans ce grand Univers,
Grand canaux de qui l'art ſurpaſſe la Nature,
Agréables ruiſſeaux dont le charment murmure
Semble vous inviter d'y faire un long ſejour
Vous ne fûtes point faits pour recevoir l'AMOUR.
Car cet Amour Sacré fut bani de vos terres :
Il cherche un logement ſous d'autres HEMISPHERES.
Le pur Amour a l'art de rendre tous les lieux
Dignes de ſes bontés aimables à ſes yeaux.

Vous pauvre nation ſeulette, abandonnée,
On vous va voir bientôt & fertile & peuplée,
Si vous recevez bien ce que vous dit par moi
Cet Epoux de mon cœur & le prennez pour Roi.
Il va rendre feconds les lieux les plus ſauvages,
Et de ſables ingrats faire des pâturages :
On y verra bien-tôt régner la verité
Où l'on ne connoiſſoit preſque pas l'équité,
Vous verrez le raiſin où vous voyez la ronce ;
Et c'eſt mon Souverain qui par moi vous l'annonce.
Mais ſi vous refuſez ce pur & chaſte amour,
Tremblez pour vos climats en ce terrible jour :
Si vous ne voulez pas recevoir la lumiére
Vous ſerez diſſipés comme un peu de pouſſiere.

Mountains, always dry and barren, PURE LOVE *is coming to ſeek for Refuge and Dwelling amongſt you : Don't refuſe him : Lay yourſelves out for him, he will be your Strength and only Support. O ye fine Countries, whoſe Fields are enamel'd with a Thouſand rural Flowers, you would not receive your Maſter : You whoſe Thouſand Rivulets and Springs make you appear ſo ſmiling, you refuſed* LOVE *your Incenſe and Offerings. O ye Countries full of Canals, Vines and fertile Grounds, you would give him no* Aſylum, *no Dwelling. O ye fine little Hills covered over with Diverſity of Grapes, whoſe Produce is ſo much deſired by the whole Univerſe. O ye* * large Canals, *whoſe Art ſurpaſſes Nature ; pleaſant Rivulets, whoſe charming Murmurs invite us to a longer Stay, you were not made to receive* LOVE. *For this* SACRED LOVE *was baniſhed out of your Territories. He looks out for a Dwelling in other* HEMISPHERES. PURE LOVE *has the Art of making all Places worthy of his Bleſſings, and lovely to his Sight.*

O thou poor ſolitary abandoned Nation, one ſhall ſoon ſee thee fertile and full of People, if thou doſt but receive what this SPOUSE *of my Heart ſpeaks by me, and take him for thy* KING. *He is about to make the rude and deſert Places fruitful, and of barren ſandy Heath make fine Paſtures : Truth ſhall very quickly be ſeen to reign, where Equity was ſcarcely known. You ſhall ſee Grapes where you ſee Brambles. And 'tis my* SOVEREIGN *who declares it by me. But if you refuſe and reject this* PURE *and* CHASTE LOVE, *O tremble for your Lands in the terrible Day of Account. If you will not receive the* LIGHT, *you ſhall be diſſipated and ſcattered as the Duſt.*

* The Canals of *Verſailles.*

DIRECTIONS

DIRECTIONS FOR A HOLY LIFE.

By the Archbiſhop of CAMBRAY.

THE principal Inſtrument, or Means of our Perfection, is contained in this one Expreſſion of God to *Abraham*, * WALK IN MY PRESENCE, *and be thou perfect.*

2. The PRESENCE of God calms the Mind, gives ſweet Repoſe and Quiet, even in the midſt of our daily Labours; but then we muſt be reſigned to Him without any Reſerve.

3. When we have found God, there is nothing worth looking for in Men: We muſt then give up our very beſt Friends, for the *good Friend* is in the *Heart*, the *Spouſe* who is jealous, and will have every thing elſe put out.

4. It does not require a great deal of Time to love God, to draw near and Enjoy His Preſence, to lift up our Heart to Him, or to adore Him at the Bottom of our Heart, nor to make Him an Offering of what we do and ſuffer; for † the very *Kingdom of God is within us*, which nothing can moleſt.

5. When

* *Gen.* xvii. 1. The Words of the Text are, Walk before me, and be thou perfect; but the Author's Words in *French* are, Marchez en ma préſence & vous ſerez parfait, Walk in my Preſence and you ſhall be perfect.

† Luke xvii. 21.

5. When the Hurry and Diſtraction of the Senſes, and the Rovings of the Imagination, hinder us from getting into a quiet and compoſed Frame of Mind, let us at leaſt calm ourſelves by the Integrity of our Will, and the very Deſire of a Compoſure does in a manner prove a ſufficient one. We muſt alſo turn our Minds inward to God, and do whatſoever he would have us, with a pure and upright Intention.

6. We muſt endeavour from time to time to excite in us a Deſire to be devoted and reſigned to God, with all the Powers and Faculties of the Soul; that is to ſay, to contemplate Him with our Mind, and with our Will to love Him: Let us alſo deſire that our Senſes may be conſecrated to Him in all their Operations.

7. Let us take care we be not occupied too long, either outwardly or inwardly, about unprofitable things, which create ſuch Diſtractions both of Heart and Mind, and draw them ſo much out of themſelves, that 'tis with difficulty they can be brought again to be inward enough to find God.

8. As ſoon as we feel that ſome foreign Object gives us Pleaſure and Joy, let us withdraw our Heart from it; and that the Heart may not take up its Reſt in it, let us preſently ſhew it its true Object, and *ſovereign Good*, that is, God Himſelf. If we are but faithful in ever ſo ſmall a degree, to wean ourſelves inwardly from the Creatures, ſo as to hinder them from reſting in the Heart, which God has reſerved to Himſelf, there to be honoured, adored, and loved, we ſhall quickly taſte that pure Joy, which God never fails to give a Soul that is free and diſingaged from all worldly Affections.

9. When we perceive in ourſelves a ſtrong and very eager Deſire after any thing whatſoever, and find that our Humour and Inclination carries us too precipitately to do any thing, be it only to ſay ſomething, to ſee an Object, or go any where, let us ſtrive to moderate ourſelves, and requeſt of God, that He would

ſtay

ſtay the Precipitation of our Thoughts, and the Commotion we are under, becauſe He has ſaid, that His Spirit abides not in Hurry and Commotion.

10. † Let us take great Care we do not concern or buſy ourſelves too much with what others ſay and do, and that we let it not too much into our Minds, for 'tis a great Cauſe and Source of Diſturbance.

11. † As ſoon as we perceive what it is God requires of us, in any Particular that preſents itſelf, let us ſtick to that, and withdraw ourſelves from every thing elſe: By that means we ſhall always preſerve a Freedom and Evenneſs of Soul, and ſhall cut off a great many needleſs Things which incumber the Mind, and hinder it from turning eaſily to God.

12. An excellent Means of keeping ourſelves in an inward Quiet and Freedom of Spirit, is, at the finiſhing of every Action, to bound there all Reflections ariſing from it, the Reſpects and Regards of Self-love, ſometimes from vain Joy, and ſometimes from Grief, becauſe this is one of our greateſt Evils. Happy is the Man who retains nothing in his Mind but what is neceſſary, and who only thinks of each Thing juſt when it is the Time to think of it; ſo that 'tis rather God who excites the Perception and Idea of it, by an Impreſſion and Diſcovery of his Will, which we muſt perform, than the Mind's being at the Trouble to forecaſt and find it.

13. Let us accuſtom ourſelves to have our Minds inwardly recollected in the Day-time, and during the Courſe of our Employments, by looking ſingly to God: By that let us ſtill all the Commotions of our Heart, as ſoon as we perceive it diſturbed and moved. Let us forſake all Pleaſures which come not from God, put away all vain Thoughts and wild Imaginations, and ſpeak no idle Word. Let us ſeek God within us, and we ſhall infallibly find Him, and with Him, Joy and Peace.

14. In

14. In our outward Occupations, let us be occupied more with God than all the reſt. To do them well, we muſt do them as in His Preſence, and for His Sake. At the Sight of God's MAJESTY a Calmneſs and Serenity ſhould poſſeſs the Soul. One Word of our Saviour's, in Time paſt, inſtantly calmed a boiſterous and raging Sea; and now one Look of His towards us, and of ours towards Him, ſhould every Day do the like.

15. We muſt often lift up our Heart to God: He will purify, enlighten and direct it. 'Twas the daily Practice of the holy Prophet *David*: * *I have ſet*, ſays he, *the Lord always before me.* Let us alſo frequently repeat to ourſelves theſe beautiful Expreſſions of the ſame Prophet: † *Whom have I in Heaven but thee? There is none upon Earth that I deſire beſides thee. God is the* STRENGTH *of my Heart, and my* PORTION *for ever.*

16. We need not ſtay for leiſure Hours to ſhut the Door and retire, for the Moment in which we regret the want of Retirement, is enough to bring us into it. We muſt turn our Hearts towards God in a ſimple and familiar manner, and with great Aſſurance. The moſt broken Minutes are good at all Times, even when at Meals, and when others are ſpeaking. Unprofitable and tedious long Stories and Relations, inſtead of tiring may relieve us, by affording ſome Interval of inward Retirement. Thus all Things turn to Good to thoſe who love God.

† 17. We ſhould often read ſuch Books as are fitting and proper for our State and Condition; and in Reading, frequently ſtop and make a Pauſe, to give place to the Spirit that inwardly draws the Mind. Two or three plain and ſimple Words, but full of the Spirit of God, are the hidden Manna; and tho' we forget the Words, yet they operate ſecretly, and the Soul is fed and nouriſhed by them. 18. We

* Pſal. xvi. 8. † Pſal. lxxiii. 25, 26.

18. We muſt endeavour to have a continual Correſpondence and Fellowſhip with God. Let us be perſuaded that the moſt profitable and deſirable State in this Life is that of CHRISTIAN PERFECTION, which conſiſts in the Union of the Soul with God; an Union that includes in it all ſpiritual Good; a Familiarity with God ſo great, that no two Friends upon Earth converſe oftner together, nor with greater Endearment, Freedom, Eaſe and Openneſs of Heart; a wonderful Liberty of Spirit, that raiſes us above all Events and Changes in Life, and that frees us from the Tyranny of human Reſpect; an extraordinary Power for the well performing all our Actions, and acquitting ourſelves well in our Employments; a Prudence truly *Chriſtian* in all our Undertakings; a Peace and perfect Tranquility in all Conditions; and in ſhort, a continual Victory over Self-love, and our Paſſions.

19. This is the happy State to which we are called; we, whom God hath ſeparated from the Corruptions of this World. If we do not partake of theſe heavenly Bleſſings, 'tis our own Fault, ſince the Spirit of God diſpoſes and excites us continually to aſpire after them: But we reſiſt Him often, either by open Repugnance or ſecret Refuſal, or for want of Reſolution and Courage, or letting ourſelves be deceived willingly, by the Pretexts and Artifices of Self-love, that begets in us abundance of mean Indulgences and wrong Managements. Let us no more be ſeduced thereto, but, as ſaith the Apoſtle, * *Walk circumſpectly, not as Fools, but as Wiſe, redeeming the Time, becauſe the Days are evil.*

* Epheſ. v. 15, 16.

F I N I S.